

Childhood Education

**Seeking Common
Values and Differences**

November 1945

JOURNAL OF THE ASSOCIATION FOR CHILDHOOD EDUCATION

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Childhood Education

*The Magazine for Teachers of Young Children
To Stimulate Thinking Rather Than Advocate Fixed Practice*

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Next Month—

"Programming for Growth at School Through Curriculum Building" is the theme for the December issue. Agnes Snyder of the Cooperative School for Teachers and Mills School, New York City, has served as guest editor for this issue.

In "The Roots of Growth" Miss Snyder discusses three principles which she considers most significant in planning for child growth through the curriculum. The articles that follow describe these principles in practice: "Programming for Growth at P. S. 186" by Lucy Sprague Mitchell; "Individual Growth Through the Curriculum" by M. Pauline Rutledge; "Social Growth Through the Curriculum" by M. Virginia Parker; "Being 'Six' in the City" by Dorothy Stall; "My, How You Have Grown" by Blanche K. Verbeck, and "Growth Through the Arts" by Don Oscar Becque.

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Courtesy All-Day Neighborhood Schools, New York City

In our schools today are all the children who will fight the next war
to destroy the world or will keep the peace for its glorification.

In Spirit and In Truth

WITH THE APPROACH OF THE HOLIDAY SEASON comes a revival of the spirit of goodwill toward men. At this time in world history it is imperative that this spirit be exemplified in truth, if mankind is to endure on the earth. For has not man in his search for truth through science uncovered the secret of how to reduce his fellow man to less than dust? After all the centuries of religious devotion to divine power by people of different cults and creeds, the need still remains for discovering in deed and in truth the means by which men may live together in peace and cooperation for the common good.

The war has left scars of hate, fear and revenge. At the same time it has opened vistas of goodwill enlightened by understanding. Men of various races and creeds have fought side by side. Young people who might otherwise have been reared in sheltered, smug conditions of life have discovered the common bond of humanity with others having different traditions and cultures.

An appreciation of this common bond has been reflected at home, too, as families of differing traditions and beliefs have shared common dangers engendered by war. Those whose lives were sacrificed in battle have contributed more than death toward winning the fight. They have provided the focus for sober reflection. No longer can they immortalize their own families or groups on earth by perpetuating the name, status, traditions and businesses of their fathers. Each family—rich, poor, white, colored, Jew, Catholic or Protestant—seeks comfort as it may in faith that spiritual immortality preserves the joyous, courageous one who is lost. This faith may assume different forms but its common elements constitute a bond which is warm and human.

THESE VISTAS OF GOODWILL born of the shock of conflict make up the spirit of peaceloving people chastened by war. They must be expanded by the clear light of truth which shall lead us together down paths of peace on earth. This light shall show us the techniques for getting along with other people as clearly as scientific invention and military strategy have shown us the way to victory in war.

Here are the great opportunities our schools have been looking for: to seek common values in races and religions; to discover how prejudices begin and how they may be overcome; to know where caste and class enter in and destroy the spirit of brotherhood of man. These opportunities are starting points for teaching so that education may be powerful for the good of mankind. In our schools today are all the children who will fight the next war to destroy the world or will keep the peace for its glorification. The holiday season is a good time to reflect on these things.—
Winifred E. Bain, Chairman, Board of Editors, CHILDHOOD EDUCATION.

Some Fundamentals of Human Relationships

Mr. Kilpatrick discusses five fundamental principles which must underlie all social relationships and analyzes four social and moral concepts of man's relation to man. He indicates briefly what these principles and concepts must mean to every man if ethical justice is to hold in all that he does. Mr. Kilpatrick is professor emeritus of education, Teachers College, Columbia University.

LET US BEGIN with certain fundamental principles of social psychology which must underlie all social relationships.

The culture contributes. The human individual lives the life we call civilized by grace of the culture, which consists of all those ways of thinking and acting handed down from the past whereby we now live together in society. Without this contribution, as we shall in a moment see, we had all been but higher beasts, devoid of language and tools, devoid of our present minds, devoid of morality, devoid of conscience.

Man builds his own personality. Each individual builds his selfhood and personality, that is, his quality of feeling and acting as a self-conscious responsible person, only as he associates with other group members who have previously built such selfhood and personality.

We recognize two stages in this selfhood building. First, about the time the child is learning to talk, he begins to understand others in terms of what he already sees in himself and at the same time to understand himself in terms of what he

sees in others. Little sister gets hungry and eats as he gets hungry and eats. When she falls and bumps her head and cries, it hurts her as his head hurt when he fell. And he looks and sounds when he cries as she does when she cries. Self and other thus emerge together in his mind, each compounded of self and other components. As he is, so are the others about him; he is one of them; they are of like passions with him.

This interactive process of understanding continues throughout life. Only after one has loved can one understand others in love; only after one has been bereaved can one truly sympathize with bereavement. Only as one has lived can one appreciate literature, and often one first sees in literature what had already begun to be in his own life. In result of this interactive self-other process, the person lives henceforth a different life. Both insights, from the self and from others, have been combined into one. He is now a self-other being.

The second stage in this building is putting the self-consciousness of the first stage to work. As the child learns new things to do, he sees himself as doing them and he wishes others to see. "Look, Mother," he is continually saying. He now has, we say, the power of agency; he can knowingly feel his nose, or take up his spoon, or shout out loud. A dog will wag his tail in vigorous welcome to his master, but not knowingly; the tail just wags itself. The child before selfhood is like that and in some ways, as blushing

for instance, we stay like that; we never blush intentionally.

The child, having learned that he can knowingly do things, next learns that he is held to account for what he does. Mother does not approve all his acts; some things she forbids. Next after agency and accountability comes responsibility. This will grow in strength as one accepts responsibility for his intentional acts, as he takes a conscious stand before others, or makes a promise and keeps it. The young person is now on the road to building a conscience and a moral outlook.

It is this self-other compounded nature of human personality that distinguishes man from the brutes. He begins life as they, even behind some of them; but through this self-other development he goes infinitely beyond them.

Man can learn to think and then to act. Many other things follow from this compounded self-other nature. Others talk to him; he talks in return. Having talked with others, he can talk with himself (as children delight to do.) From talking and acting on talking, he learns to think more critically—as no lower animal does. Thinking now becomes a vital part of life, invaluable to intelligent action.

Man is essentially social in nature. In all these ways the human individual is essentially social in character; but there is more yet. He is born of two parents. When born, he is helpless; they or their substitutes keep him alive during his helplessness. In and through his human association he becomes, as we have already seen, a self-conscious person and he acquires the civilizing group culture. When, further, he lives a comfortable life, it is from others, from a social division of labor. If he had to raise or find all his food and otherwise provide everything he uses, his resulting life would be mean and barren. If still further, those about him

did not exert themselves to maintain law and order, his life would be still meaner. So that first, last, and all the time, physically, mentally, spiritually, each human individual is inextricably and irrevocably social in origin and being. As was said of old, "None of us liveth to himself"; "we are members one of another."

There is no such thing as a superior race. In all the foregoing the question of race does not enter as a factor. So far as the closest scientific scrutiny reveals, while there are within every race definite innate differences in ability from individual to individual, there are no such innate differences between race and race (if indeed we keep that doubtful term.) So far as can be told, race as such does not enter into psychology nor affect in any manner or degree the innate mental or emotional ability or disposition. There is thus no such thing as a superior or inferior race. Anthropology rejects all such.

How Man Should Treat Man

Let us next turn to the social and moral side of the question—how man should treat man. How should one treat others? Is he to be concerned with them or about them? How should he—the member of one self-conscious group—treat those individuals and groups who do not belong to his group?

1. Does it make any difference how men or groups treat each other? Shall each man do as he pleases so long as he "can get away with it"? And shall groups so act?

To ask the question is to answer it. The war is too fresh; war prisons and concentration camps are too awful. Man must consider how he treats his fellow man. And the whole of history corroborates the judgment. In every land, in every age men have evolved laws to safeguard the quality of living. Out of experience, out

of criticized living have come laws to make living better.

How then shall men treat each other? There is an old answer found in scattered parts of the earth. Our version we call the Golden Rule: "As ye would that men should do to you, do ye even so to them likewise." One must treat himself and others ethically all alike. Ethically, all individuals are of equal concern to all.

And it is the mutual self-consciousness that creates the obligation. Here in this field is a lamb, with its sheep mother, fattening for slaughter. If they could understand and converse about his future, to slaughter him would become murder. All self-conscious beings thereby become of equal ethical concern to all.

2. When we broaden our inquiry, as we must, to include political action, the same principle of equality stated above for morality holds here. The Declaration of Independence asserts that "all men are created equal" with the "unalienable rights" to "life, liberty, and the pursuit of happiness," and the further right to change the government as the governed shall see fit. Before pursuing these matters further an intermediate conception is necessary—that of the good life.

3. "The good life" is the life good to live, ideally the finest quality content of living that man can conceive. Practically, of course, the best we can now conceive is what the wisest and best among us would choose. Each one of us has his own, often very inadequate, conception of the good life, but such as it is it enters as the chief factor in the making of one's choices. Mankind has progressed in these matters through the ages by criticizing the results of its ways of living. Our schools, our city streets, our jails, our lunatic asylums, have vastly improved. We are far more sensitive to others than we were even a hundred years ago.

The best conception of the good life we can get becomes, along with the principle of equality discussed above, the foundation conception of ethics, of democracy, and of democratic education. It defines the content of each: moral obligation is the obligation so to act and live as to bring the good life as best possible, on ethically equal terms, to all concerned; democracy is the effort to run society on the basis of bringing this good life to all the people by letting them equally manage it; democratic education is leading the young people effectively and equally to learn and live the good life.

4. The problem of freedom next arises. Here equality at opportunity to seek the good life takes precedence. In fact freedom in society is by its own nature limited: "When all demand complete freedom, none has any." Each one is morally free only to do such things as tend to bring the good life in ethical equality to all. Or as Shotwell says, "Freedom . . . is another name for the equilibrium we call justice."

In sum, then, since men are inextricably social in origin and being, the principle of ethical equality or justice must hold in all they do. Each person, just because he is a self-conscious being, must be the equal concern of all laws and other social arrangements. No partiality is permissible.

What These Fundamentals Mean

In order to add a little and yet stay within assigned space limits it may be permitted to show better the meaning of all by stating certain lessons for the school.

Priority must always be given to personality so that it gets proper expression and effective upbuilding. From Alexandria of the third century B. C. to Froebel "book learning" reigned supreme and alone in all our schools. Now we see that character or personality building must come first,

with book learning necessary but subordinate. Sad to say, this Alexandrian theory still rules in many elementary schools and in almost all our secondary schools and colleges.

Individuality must be cherished. No two persons are alike nor need be. Creative purposeful activity and individual responsibility must be encouraged.

The detailed fixed curriculum denies personality. To say precisely when desirable learning shall be got is to disregard individual differences in development.

Respect for personality implies moral obligation both to self and others. The individual must respect his own personality to upbuild it: he cannot yield to whims; he cannot dawdle; he must subordinate present impulse to any superior call of the future. He must, as was shown earlier, also respect the personality of others.

Intercultural education follows as a necessary corollary to the preceding principles. The equal regard for personality everywhere irrespective of race, religion, or national origins, follows as an essential of democracy, ethics, and religion.

The social nature of the individual de-

mands effective regard for the common good. This we saw earlier, but each individual has to learn to act accordingly. Insight and correlative habits and attitudes must be built gradually.

Socially useful service to school and community must form an integral part of school work. This is but implementing the preceding principle. Citizenship demands it.

Education of "the whole child" is essential to personality building. Each person is a biologic organism whose parts all share, according to organization and need, in each act. Reactions of thought and feeling accompany every response whether to person or thing. Thus are attitudes, conceptions, ideals and standards being cumulatively built all the time. Alexandrian book-learning theory even yet disregards these "concomitant" learnings and therein hurts every pupil and student it controls.

Guidance is necessary to effective education. While the child learns exactly what he lives in the degree that he lives it, he cannot, alone, know or care where growth best lies. Adult coercion will not suffice. Sympathetic guidance is necessary.

Common Men

Without these cannot a city be inhabited.
And they shall not dwell where they will, nor go up and down:
They shall not be sought for in public counsel,
Nor sit high in the congregation:
They shall not sit on the judges' seat,
Nor understand the sentence of judgment:
They cannot declare justice and judgment,
And they shall not be found where parables are spoken,
But they will maintain the state of the world.

—ECCLESIASTES

Caste and Class In a Democracy

Can a society be a democracy if caste and class distinctions exist within it? Mr. Havighurst, a member of the Committee on Human Development at the University of Chicago, answers this question by showing the distinctions between the two concepts of caste and class, by pointing out undemocratic characteristics of each, and concludes with a four-fold analysis of the responsibilities of the schools in promoting democracy in our caste- and class-structured society.

MOST PEOPLE WILL DISLIKE THE TITLE of this article. Caste and class, they will say, are ugly words when put next to democracy. Some people will say that we have no caste or class distinctions in our American democracy. Others will say that we have caste and class distinctions but that they are a blot on our democracy and should be erased from our social and economic life.

Still another view, which is the one taken by the writer, leads to a distinction between caste and class. Caste divisions are undemocratic, but social classes are purely *structural* features of the social landscape and, like the mountains and rivers and oceans, they do not in themselves make a society democratic or undemocratic.

In any case, we do have caste and class distinctions in our society. They will not disappear if we shut our eyes to them. Hence, if they have any bearing upon democracy, we had better know about them.

The words caste and class have been used with various meanings. In this discussion we invite the reader to understand them in the following meanings. A caste

is a group of people who are rigidly barred from sharing the ordinary social activities of life with another group. For example, when young James Washington is born a colored boy in certain of our southern states he is forbidden by law to go to public schools with white children. He is prevented by custom or by law from buying in certain stores, eating in certain restaurants, traveling in the same railroad coach with white people, living in certain areas of the city, and, until a very short time ago, from becoming a commissioned officer in certain branches of the armed services. If he lives in the northern or western states he suffers many of the same limitations on his social interaction with white people through the force of custom, if not of law. James Washington and all other members of his group are forbidden to cross the caste line and become members of the dominant white caste. The rules of caste demand that a person live and die in the caste to which he was born.

Social class is quite a different thing from caste. A social class is a group of people who are all placed by those who know them at about the same level on the social scale. The members of a social class mingle with each other socially, have rather similar values, and expect to marry at about the same social level. They recognize each other as belonging at about the same social level. They look up and down the social scale to classes above and below them, unless they happen to fall at the very ends of the scale, in which case they can only look down or up.

The things which are valued in the society—such as education, property, and manners—are unequally distributed among

the classes. Those at the top have these things in superior quality or quantity.

Characteristic of a system of social classes is movement from one class to another—social mobility. This is in sharp contrast to a caste system where mobility from one caste to another is impossible. Whereas James Washington, born a Negro, must live his life in the Negro caste, it is quite possible for John Johnson, born to a white lower-class family in the slums of Chicago, to rise in the social scale through talent, education, and industry until he becomes a respected and well-to-do middle-class business man.

The writer once asked a friend—a professor of anthropology—whether he was in favor of the social class system in America.

"Why don't you ask me whether I am in favor of my alimentary canal?" was the reply. "Whether I like my alimentary canal or not, it is an inescapable fact, and so is the social class system. Social classes are as natural and essential a part of our body politic as the alimentary canal is a part of me."

Anthropologists have found that as societies grow more complex, as division of labor takes place, and as people come to specialize in one kind of occupation or another, class structure appears and becomes highly developed. Social classes appear, regardless of the form of government. There was a class structure in the Athenian society of the fifth century, B. C. Rome had a class structure during its republican as well as its imperial centuries. Soviet Russia has a class structure, though it may seem topsy-turvy when viewed through capitalistic eyes. The countries of western Europe have a class structure.

Caste, on the other hand, is not an inevitable social phenomenon. Some societies have a caste structure, and others do not. Our society places the Negroes in a

group which has most of the marks of a caste. In addition, there are several *caste-like* groups in this country. There are all dark-skinned groups—the Spanish-Americans, the Japanese-Americans, the American Indians, and several smaller groups. The members of these groups are kept away from social participation with the dominant white group by custom and sometimes by law. They are denied certain privileges and responsibilities. For example, in a certain city of the Southwest, the municipal swimming pool is open only to white people on the first day after the water is changed. On the second day it is open to "Mexicans" and "Negroes." Some of these "Mexicans" can trace their ancestry through three centuries to the first settlers of the state who were Spaniards. In a certain southwestern state, the great majority of "Mexican" children are kept in segregated schools through the fourth grade and very few of them ever get to the more advanced schools where they can be with white boys and girls. The term "Mexican" is placed in quotation marks, for many of the people who are called by this name were never inhabitants of Mexico, nor were their parents or grandparents. "Spanish-American" is a more appropriate name.

The Distinction Between the Two Concepts of Caste and Class

When we ask whether caste and class are compatible with democracy, the distinction between the two concepts requires that they be considered separately.

Caste and caste-like groups are not compatible with democracy because their members are systematically denied opportunity solely because of their skin-color or racial inheritance. No matter how able they are, how much intelligence and talent and industry they show, no matter how clean and well-mannered they are, they cannot

go to certain schools, engage in certain occupations, decide for themselves what section of the city they shall live in, or buy in certain business establishments. They are denied some of the liberty and opportunity that are marks of democracy.

In contrast with a caste system, a system of social classes is not necessarily undemocratic. The class system is compatible with democracy if every individual has a fair chance to rise and fall from one social class to another, through his own effort or ability or lack of it. John Johnson is born to a family living in the slums of Chicago. His family is said to be "lower-class" because the father works at unskilled labor, they have little education, their speech is uncouth, and their friends are people like themselves. But "there is nothing to prevent" John Johnson from finishing school, going to college, getting a job with a big corporation, rising from the ranks, becoming an executive, earning a hundred thousand dollars a year, buying a home on the North Shore, joining a country club, sending his children to private schools and the best universities, and giving his daughter a splendid wedding.

This sort of thing has happened, and it will happen again. But we put "there is nothing to prevent" in quotation marks because actually there are many things to prevent John Johnson from thus rising out of his family's social class into a higher class. He lacks examples in his home of approved speech and manners; he lacks books and the example of parents reading books; he lacks a family tradition of education and achievement to look up to and to fall back on when he needs the help of the family name; he lacks the money to finance a high school and college education.

Yet, in a democracy, John Johnson is aided by society to overcome these handicaps. A measure of the quality of a democracy is the extent to which it assists

people of ability and ambition to rise in the social scale.

There are some characteristics of the American social class system which are undemocratic, but these are not essential characteristics of a social class system. They are accidental characteristics of the American system which can be changed if the American people want to change them. For example, the emphasis on wealth and ownership of property as symbols of higher status might be replaced by emphasis on service to one's fellow man. In a truly democratic social class system the upper classes would be the people who do the most to increase the amount of democratic liberty, tolerance and goodwill.

In so far as a class system discriminates against members of the lower classes, denies them educational and economic opportunities, denies them a chance to compete on equal terms with others for life's prizes, awards the things most highly prized to people who have not earned them—it is an undemocratic society. To make our social system more democratic it is necessary to work against these evils of the class structure, not against the class structure itself.

Yet it will probably be impossible to equalize all opportunities, because family training is a basic source of inequality. As long as the family remains the basic social institution, the children born in families of superior social status will have superior opportunity to achieve high status. Parents will inevitably give their own children as good a start in life as possible. Upper- and middle-class parents, as a general rule, will do more for their children than lower-class parents can do for theirs.

A democratic society steps in and attempts to equalize opportunity by offering education free to all, independent of social status. The school is society's great democratic agent for righting the wrongs that are done through caste and class

distinctions. No school teacher need suffer for treating John Johnson from the slums as well as she treats Lionel Boniface from the great house on the hill. No school board need lose public support through building a fine modern school in the poorest section of the city. Long ago, Americans decided that a wealthy man without children should be taxed in proportion to his wealth to support the education of other people's children. That principle enables America to go a long way toward realizing the ideal expressed in the words —to each child according to his need.

The Task of the Schools

The task of the schools in promoting democracy in our caste- and class-structured society is fourfold:

Give all children as nearly equal opportunity as possible. This means, since many children come to school with the balance already tipped against them by their home backgrounds, that the schools should be especially favorable to children of caste-like groups and to the lower social classes. If we spent twice as much per child on the education of these underprivileged children as upon the education of middle or upper-class children, we would still be far from overcoming the advantage that superior home background gives to the latter group. Yet we actually spend from one-half to one-tenth as much, in many cities and states, on the education of the lower status as compared with the middle and upper status child.

Show no caste or class distinctions in school. The goal of showing no distinctions is surely a distant one in the states and cities where a caste-like system has become most deeply entrenched. Not so difficult of attainment is the goal of showing no class distinctions. Yet every school teacher needs to search her heart for evidence of class discrimination, which is

often unconscious. It is so easy and so natural to become indifferent or hostile to the boy or girl who comes to school dirty, uses lower-class grammar, and wears unbecoming clothes.

Not only the teachers but also the children make these distinctions and discriminate against the underprivileged groups. A study made in a small midwestern city showed that ten-year-old children were swiftly and surely judging their age-mates on the basis of social position, though they had never heard the term "social class." At this age they had a well-developed stereotype of the lower-class child as one who was dirty, not good-looking, poorly dressed, unpopular, unfriendly, and did not like school.¹

Correct children's prejudices and stereotypes. As early as children begin making judgments about people as groups—as Negroes, Mexicans, people who live across the railroad tracks, and so on—the school should begin to counteract the incorrect judgments that they make.

This is no easy task, for the books as well as the people that influence children's attitudes carry a tragic load of prejudice and misconception. School books need a careful review to detect the places where the bias of the author has made the Negro systematically inferior, or has stigmatized the man who works with his hands, or has poked fun at the Jew.

To be sure, we cannot keep all literature with such a bias out of the hands of children. This would mean keeping the Bible and Shakespeare and other great literature away from them. Perhaps we should not forego the delights of the story of *Little Black Sambo* even though it teaches a child to look at the Negro as somehow on a lower, animal plane.² Our literature, both

¹ W. L. Warner, R. J. Havighurst, and M. B. Loeb, *Who Shall Be Educated?* New York: Harper & Bros., 1944, p. 85.

² Editor's Note—See Mrs. Trager's opinion of *Little Black Sambo* on page 140.

for children and adults, is shot through with the bias, ignorance, and animus of caste and class feelings of bygone centuries. Thus we are faced with a difficult problem, probably best met through positive teaching which helps the child to see that just as he need not believe Isaiah's suggestion that the earth is flat, so he need not believe statements about the characteristics of various racial and social groups if they are made in the literature of a bygone day. He can enjoy it as literature and yet detect the error and bias it contains.

The school should teach children of lower-class and caste-like groups the techniques necessary for rising on the social scale. Many children of underprivileged groups will fail to get ahead simply because they lack the ordinary and superficial marks of American middle-class life. They do not know how to say "have not" or "am not" instead of "ain't," how and when to use a fork when eating, when to eat a salad, how to speak to people (many

Negro children and young people respond to the greeting, "Hello, James," by saying, "Fine, how are you?") Thus, even though they have ability, they find themselves unable to "make the grade" socially. The school can go far toward wiping out many of the superficial class differences in speech and manner which now sort out and stigmatize lower-status children.

Conclusion

The schools cannot make a new society but they can be powerful agents in the achievement of the democratic ideals of our present society. In the preservation of caste-like distinctions we are trampling on our own ideals, and we should use the schools to teach against such distinctions. Social class distinctions appear to be inevitable in a modern society, but they may be made compatible with democratic ideals. The school is the principal institution through which we can assert and realize democratic values in relation to the problems of caste and class.

A Court for Little Peoples

IT IS A COMMONPLACE of anthropology that the cultural pattern of an ethnic group often is a seamless garment. When it is disrupted there often results great moral, social, and economic disintegration of the group. To preserve a cultural pattern until there has been gradual adjustment to new conditions may save an ethnic group and enable it to make its peculiar contribution to the store of human quality.

Yet human society as yet has devised no orderly ways in which the cultural integrity of such least peoples can be given opportunity for survival, or in which they can be insured protection and fair play. Both in the interests of the members of these groups and in the interest of society as a whole we very much need a well-matured social philosophy for dealing with small ethnic groups.

DO WE NOT NEED, PERHAPS ON A SMALL SCALE for the United States and on a larger scale in world government, a sort of world court for little peoples, and a code or charter for administering justice in such a court? Just as a humble citizen is not required to undertake a campaign to arouse public interest in order to have a wrong redressed, but usually can have a hearing in an orderly court according to principles defined in a legal code, so little peoples should not be dependent on public campaigns to arouse interest which will lead to special action. There should be tribunals to which the humblest of them could go for hearings and for remedial action in accordance with established principles of goodwill and fair play.—ARTHUR E. MORGAN in *Common Ground* (Summer 1945).

Changing Ways of Thinking

To change ways of thinking, to correct wrong impressions and to build socially constructive attitudes, teachers must know what children think and why they think as they do. Miss Robertson, graduate student at Teachers College, Columbia University, and formerly principal of the elementary school in the Japanese Relocation Center at Topaz, Utah, tells how racial and religious prejudices begin and suggests how curriculum experiences can be directed to prevent their development.

"THIS IS MY CHURCH!" exclaimed five-year-old Paul proudly as the last block was put in its place.

"Churches don't look like that!" objected Harry as he left his railroad terminal to examine Paul's church. "Churches have crosses on them and yours doesn't."

"Your church doesn't have trees," commented Ann. "My church has trees around it. My church is all white."

As other children joined the discussion it was learned that some churches are also red and brown; some are constructed of stone while others are built of brick or wood; some boast spires while others do not. Crosses are found on certain churches but are not common to all. There is even a difference in the number of steps to the entrance.

The teacher, aware of the wrong impressions the children had of churches, and of their need to broaden their experiences on which their generalizations were built, arranged a series of excursions to churches in the neighborhood. As the churches were visited the children's comments changed from "Harry's church is different from Paul's" to "Harry's church is like Paul's." Sometimes it was likeness in size, fre-

quently it was likeness in shape, and often it was a similarity in location only. The children still noted the differences in the churches but the differences now served as a basis for recognizing similarities.

The reverence of the teacher and mothers who accompanied the children further emphasized the one major point in common—all churches are houses of worship. The children returned to school with a strong conviction that it was natural for people to attend different churches even though Ann's mother who worshipped in a white church was quite like Jane's mother who worshipped in a church made of stone.

How Prejudices Develop

But what, one might ask, has this kind of experience for five-year-olds to do with sensitizing children to human relationships and freeing their minds from prejudice?

The answer is obvious. Significant changes in children's attitudes and thinking will not be made unless their ways of thinking are known to the parents and teachers, and those that lead to prejudices are redirected at an early age.

Children are not born with innate racial or religious preferences. They learn them in the same way that they learn preferences in food, dress, and behavior. These learnings begin at the moment of birth—as soon as they have contact with other people.

There is a good deal of evidence that young children have no well-defined prejudices against people as groups. Five-year-old Harry may object to the way Paul builds a church with blocks, but he does not object to Paul because he is a Catholic or a Quaker. Children, in these early

years, accept the people who give them security and reject those who do not. They do not associate their acceptance or rejection with race or religion. The Negro nurse has been loved and respected for generations. Japanese-American teachers were loved even though their pupils repeated glibly the adult expressions about the "dirty Japs."

Young children respond with naturalness and friendliness in their social relations with all kinds of children until the undesirability of such behavior is pointed out to them by older youth or adults. The curly hair or darker skin of the Negro playmate seldom evokes more questions than the natural curiosity children exhibit over the color of the flowers on the teacher's desk or the texture of the rabbit's fur. It is usually with extreme concern and confusion that a child learns for the first time that his best friends are Jewish or Negro and must be rejected as playmates for these reasons. It is with even greater shock and insecurity that the child of these groups learns that he is "different."

While young children have no prejudices as such, they do form at early ages the basic attitudes on which prejudices are built. Many six-year-olds begin to show strong symptoms of prejudice. And attitudes are contagious! Name-calling and forms of scapegoating are employed with increasing success until the upper elementary grades where well-defined prejudices are exhibited. By the time they become eighth or ninth graders, many children's prejudices have taken on most of the adult patterns.

Changing Attitudes Through Curriculum Experiences

Getting at the roots of ways of thinking is not easy because it is difficult to understand children's feelings and attitudes except as they are reflected in behavior.

When attitudes are once established, they are uprooted or eliminated with difficulty. How, then, can the school change its curriculum to get beneath the causes of behavior and develop in children the kinds of attitudes that are compatible with democratic personality development and improved social living?

One way is to build within children, from the beginning, a set of values which will direct their behavior and which if generally accepted will make for a better society. What these values are and what adults do to children in the process of building them is of extreme importance in sensitizing children to improved human relationships.

Children learn democratic values only as they live them in their homes, the school and the community. They learn what respect and consideration mean when people, old and young, with whom they associate show appreciation and understanding of the things that happen, whether they be in the classroom, the halls, on the playground, or during the reading lesson. It is not enough to talk about desirable human relations in a class which meets from nine-thirty to ten o'clock each morning. Better ways of working together need to be discussed often but cooperation is best learned when children work together with enthusiasm on jobs which are significant to them and which further the plans of the group. As children engage in wider and richer experiences, their learnings become extended and deepened.

Children whose emotional and developmental needs are met adequately during the formative years develop basic attitudes of friendliness and cooperation. On the other hand, children who have grown up midst thwarting and frustration show defensive attitudes and ways of behaving. It is necessary for any child to feel himself as a person of worth before he can attribute

qualities of worth to other persons. As he grows older he can hardly be expected to see the needs of society in terms of human values if he has failed to know what they mean in his own life. The needs of individuals are also the needs of society.

Studies have shown that children who worked in a democratic environment developed different kinds of behavior from those who worked under autocratic controls. In a democratic environment they worked more cooperatively, contributed better ideas, showed greater interest and initiative, and utilized the differences in individuals to greater advantage than did the group under authoritarian leadership. Moreover, they refrained from getting ahead by pushing other children down and resorting to scapegoating. The second group expressed its feelings of uncertainty, repression and strain by using these techniques.¹

Schools which provide the best opportunities for democratic relations are those which create a psychological environment or "atmosphere" in which understanding and goodwill can flourish. Such an atmosphere cannot be built unless teachers themselves are free from prejudices and the organization and administration of schools are truly democratic.

There is another way of getting at the roots of prejudice and that is by learning through wide and varied experiences that there is more than one best way of doing things, that there is more than one best way of living. Let us consider again the church experience of the five-year-olds described earlier.

The teacher helped her pupils to see for themselves the likenesses and differences in churches thus preparing them for other experiences which would broaden their understanding of the different and similar ways in which people worship. At Christmas time the children participated in a

Christian-Hanukka festival which provided another opportunity to understand the meaning of religious symbols of different faiths. Because the children learned about them gradually and under conditions which prompted respect and appreciation, these symbols did not become objects of prejudice. It is true that the more we know about anything or anyone, the more objective we can become. And objectivity is one way of eliminating and preventing prejudice.

Developing familiar ways of contrasting and comparing the things people do as they reflect their beliefs, customs and habits can be used as a curriculum procedure to build the kind of understanding in which prejudice cannot thrive. There are striking similarities in all people, wherever they may live, which need to be stressed for the development of mutual understandings. This is particularly true when children lack the opportunity for personal contacts with people of other cultures. Families in all cultures, for example, consist of parents and children who have solved the basic problems of existence in terms of the conditions under which they live. These people live, dress, work and play. Mothers in all cultures have ways of protecting their children. Fathers have ways of earning a living. They may not be alike but they serve the needs of the people using them. The Eskimo who harpoons his fish will not use the poisoned arrows of the Amazonian Indian, the nets of the Columbian Indian, or the rod and reel of the trout fisherman in the mountains. Yet each collects his fish for food or pleasure, as the case may be. The clothing worn in cold, torrid or temperate climates will differ in kind and quality, but each will protect the body—the principal reason for which it was intended.

¹*Studies in Topological and Vector Psychology I.* By Kurt Lewin, Ronald Lippitt and Sibylle Korsch Escalona. Iowa City, Iowa: University of Iowa Press, 1940.

It has been a common mistake of schools and parents to emphasize the differences in people, often at the expense of the real facts about them. When children in the elementary school study Indians, they often get the impression that all Indians wear feathers and doeskin clothing, smoke a peacepipe and flaunt tomahawks. When they study about the people of China, Mexico, or Holland, they too often build up stereotypes that these people are interesting because they are different, strange, and a bit peculiar. True, it is much less controversial to study about people who live far away than it is to study ways of developing better relationships within one's own schoolroom or community. But the study of faraway cultures is justified only if it also results in better understanding of the people who make up one's own culture.

The teaching of cultures within the public schools needs to be re-examined to determine ways in which it can more effectively develop the kinds of human relationships the world needs today. The letter which follows is a good example of the detachment which is common when people of unknown cultures are considered. The writer was a little girl who had never seen a person of Japanese ancestry, but who sent this and other letters to a child in a Japanese Relocation Center.

Dear Friend,

I am nine years old. I live in X. I go to the X school. In my home town they have basketball games, plays and other things. We have some people called dutchmans. Not all the people are dutchmans, some are English. I am English and am I glad because the dutch boys wear long pants and have long hair. The dutch girls wear long dresses and long underwear and long stockings. They have pigtales. The dutch people don't go to the churches we go to. They don't worship God like we do. They wear little white caps when they are inside and when they go out they have black bonnets. The boys have round hats. You would

laugh if you would see them. I go to the — church, what church do you go to? Sometime I will send you a picture of a dutchman. I will send you some cards and magazines and anything you want me to send you. I write to other people too.

With love, your friend,

P.S. The dutchmans ride in horse and buggies. We ride in cars.

This letter offers a challenge to everyone who teaches children. We must know what children are thinking, what impressions and attitudes they are developing and begin early to guide, to correct and to redirect them.

To build consistent attitudes of human relations, children need to learn early to question evidence. It is not necessary for them to wait until they are mature enough to attack controversial issues on an adult level. The problems they meet in living together are full of controversy on their own levels of understanding. An analysis of propaganda dealing with problems of social import must necessarily follow as children grow older if they are to understand the social and economic setting in which racial and religious prejudice grows. Competent citizenship in a democracy requires the ability to think clearly to enable people to possess sufficient understanding and critical-mindedness necessary to make intelligent judgments about social issues and to do something constructive about them.

The school which has the child only a few hours each day must work closely with parents and other adults who are influential in shaping behavior. There can be no place in a school for autocratic administration any more than there is room for teachers who themselves are blind with prejudices. The school and community must work together. The true test of the sensitivity to human relations can then be evaluated in the kind of real understanding children show to others.

Learning New Ways of Behaving

Children come to school from many social and ethnic groups with varying standards, values, and ways of behaving. How is the teacher to adjust to these many differences and what can she do in guiding children toward improved standards and behavior without building resentment and rejection of herself, the school and society? Mrs. Hughes, curriculum coordinator and specialist in education of minority groups in Los Angeles County, California, describes these many differences and interprets their meanings and implications to teachers.

WHAT IS THE TRUE SIGNIFICANCE of children coming to school from a wide range of environments—residential suburbs, tenements, commercial farms, subsistence farms, industrial workers' homes? What is the added significance when they come from different ethnic, racial, and religious groupings?

Each child comes to school with a past which has given him a way of looking at the world and something in expectancies from that world. Among the children are those who are happy, friendly, and expectant; others who are wary and cautious; still others who are sullen and belligerent. There are those who are aggressive and those who withdraw into themselves. There are a few who have ways of behaving, commonly labeled lying, stealing, fighting, swearing, running away, and so forth. There are those who are clean and tidy and those who are dirty and unkempt. There are those who like school and to whom it has given approbation and success. There are those to whom school has mainly been humiliation, confusion, and punishment.

What is the peculiar responsibility of the teacher in relation to all these children, each of whom comes to school with his own past and his own way of behaving which to a large degree has been satisfying to him? These ways of behaving have been learned in the family, play group, and neighborhood. They have been approved and many times deliberately taught. How is the teacher to adjust to these many differences? The answer is short. The formula easily read. *Accept each child as he is.*

Why is it difficult for teachers to accept children as they are? Why are some children censured and rejected from the very beginning? Careful analysis discloses that public schools are dominated by middle-class values and behavior patterns which extol personal cleanliness, sex repression, thrift, home ownership, book learning, personal achievement and ambition, and conversely frown upon most physical aggressiveness, sex expression, apparent thriftlessness, lack of cleanliness, and disinterest in books and self improvement.

This difference between the values of the school and a large portion of its pupil population has been called by Allison Davis the "crucial dilemma of our thoroughly middle-class teachers and school systems." He summarizes the problem:

The most basic differences in habit formation between adjacent social classes are those between *lower class* and *lower middle class*. The patterns of behavior in these two groups, in either the white¹ or the Negro population,

¹ For an analysis of child training and family relationships in the white social classes, see chapters IV, V and VI in *Deep South* by Davis, Gardner and Gardner (University of Chicago Press).

are so widely different that it is the common practice, even of sociologists, to speak from their middle-class point of view of the lower class as "unsocialized." The social expectations and available goal responses of lower-class and lower-middle-class people are separated by a virtual chasm which is maintained by taboos upon participation across class lines.

The chasm is a behavioral one. It lies between the stimuli and goals of the "respectable," status-bound lower middle-class and those of the recalcitrant, impulsive, and physically aggressive lower class. The ineffectiveness of the usual middle-class stimuli upon lower-class people and the resultant waste of potential social and economic energy in the lower class are the perpetual concern of middle-class and upper-class legislators, social workers, and educators.²

The complexity of the task of accepting each child as he is, and the great need to do so if we are to achieve full use of our human resources, is evident. When special consideration is given to the education of members of so-called minority groups, especially the Negro and the Mexican-American, it is necessary to realize that the largest number of these groups belongs to the lower-class. This means that the gulf between them and the average school teacher is doubled.

In addition to the differences in culture known to exist between middle-class and lower-class, there is the added difference of membership in another ethnic group and, for the Negro, the color-caste group. The degree of understanding necessary on the part of the teacher is thus increased beyond computation.

Some Differences in Standards and Attitudes

Educators must begin to use understanding and techniques which will close the chasm between their pupils of lower-class groups and themselves. An examination of the many areas of differences in standards of behavior and attitudes of teachers and children not from the same

social class group may serve to highlight the problem.

Cleanliness at a price. Cleanliness is one of the first aspects of behavior by which a teacher judges children. Oftentimes children coming from underprivileged homes are not clean. There are many reasons for this, some excusable and others not. Whatever the background, the fact remains that the children come to school dirty and teachers have developed a number of ways of helping or *making* them clean up. What these methods do to the children is seldom questioned. They are inspected before their classmates and by other children and sent out of the room to clean up. Sometimes those who are dirty are made to sit on one side of the room, or those with their heads inhabited are made to wear peculiar turbans, or are properly tongue-lashed and sent home. From their first day at school these children are shown that something is greatly wrong because they are dirty. Betty Smith in her book, *A Tree Grows in Brooklyn*, describes the feelings of Francie when she and her brother went with dirty arms to the doctor's office for vaccination.³

It does seem possible that hands and faces could get washed without making the children feel that they had been given a sentence for the rest of their lives.

In all matters of behavior it is much easier for the teacher to respond in terms of the general stereotypes of the culture than to examine the real facts. This is illustrated by a school which reported severe problems related to cleanliness, tardiness, and truancy among the Mexican-Americans who comprised twenty per cent of the school's pupil population. A brief visit to the school indicated that the real facts in the situation had not yet been

² Davis, Allison. "Child Training and Social Class" in Barker, Roger, et al. *Child Behavior and Development*. New York: McGraw-Hill Book Company, Inc., 1943. P. 636.

³ Smith, Betty. *A Tree Grows in Brooklyn*. Philadelphia: The Blakiston Company, 1943. Chap. XVIII, Pp. 107-12.

uncovered. The teachers were led to obtain the numerical facts involved in the questions which follow:

Are there any Anglo-American children who come tardy? Do *all* Mexican-American families send their children to school tardy? Who are the children who are truant in your school? Is truancy confined to the Mexican-Americans? Are the offenders repeaters, or is there an actual increase in truancy in your school district? How many Mexican-American families habitually send their children to school dirty and unkempt? Are there Anglo-American families who are equally dirty?

As the teachers of the school drew together the facts of this situation, it was discovered that only three Mexican-American families were dirty. The rate of uncleanliness was actually greater among the Anglo-American families in the school. The same conclusion had to be drawn in terms of tardiness and truancy. In other words, the problem of the school was not primarily a problem related to Mexican-Americans. However, the hostility which the teachers felt because of the lack of conformity of many of the school children was entirely directed against the Mexicans. This affected their personal relations with these children and resulted in their giving them less approval and further rejection.

If teachers could learn to take the lack of cleanliness more casually and at the same time provide means whereby the children could clean up at school without being submitted to personal indignities, the situation between teachers and pupils would undoubtedly be improved. It has long been known that tardiness and truancy were symptoms of children's lack of interest in school, if not of their actual dislike of it. The day-by-day rejection and humiliation related to keeping clean is oftentimes the initial source of resentment toward school.

Discussion and play reveal much. Children can discuss and talk only about those

things which they have actually experienced. Frequently, therefore, children from lower-class groups bring into conversation topics which are taboo in polite society. When this happens, teachers show their disapproval and actually withdraw. The children are not quite sure what they have done wrong, feel unjustly treated, and thus react with resentment.

One day the writer, in visiting a Mexican-American school, was met by a teacher who said excitedly, "Something dreadful happened in my room this morning. A group of children was in the playhouse and became so quiet that I was alarmed and went back to see what was what. A little girl was lying in the doll bed with her eyes closed and her hands folded decorously with a bunch of wilted flowers on her chest. Around the bed stood or squatted seven little children with solemn faces and no word or movement. Their eyes were glued on the child in the bed. When they became conscious of my presence, one of the children whispered softly, 'She's dead.'"

The teacher concluded the story by saying that she quickly hustled the children out of the playhouse.

It is probably safe to say that what they were doing wrong remained forever a question in the minds of these six-year-olds and that a barrier was thereby created between them and the teacher which, when added to similar instances, became a source of mutual rejection and resentment. How much better it would have been if the teacher had found a candle to add to their play!

This is not to say that the school should foster dramatic play of death in the classroom. On the other hand, it is to say that children will play the death scene until they have had many other experiences which supplant it. Moreover, much as we may deplore the young child's early contact with death, the fact remains that

Mexican-American children, and to a greater or lesser degree all children of the lower classes, have intimate contact with it.

The things children talk about, when given an opportunity are sources by which the teacher may learn much about the children she teaches. The important thing is to accept what is told without shock or censure. The details of butchering a goat or killing chickens or rabbits may be hard for non-farm teachers to "take," but for children who live in homes where meat is a rarity it is an event of great proportion; furthermore, there may be little else for the children to discuss.

Another topic which shocks teachers is that which discloses intimate relationships between the sexes. Learning of these irregularities tends to make teachers reject children with whom they are working.

Baker's⁴ investigation of the free discussion of children showed that for those from the less advantaged homes a large percentage of the topics discussed pertained to unpleasant happenings concerning relatives and friends, accidents and misfortunes. It should be remembered that children from such backgrounds have little or no protection from the stark realities of hazardous living. They not only see the street or occupational accident but endure the after effects of moving to even poorer quarters; renting out a bed; losing furniture partially paid for; seeing mother, older brother or sister going to work, and so on. No wonder the misfortune makes an impression!

Baker also pointed out that nine-year-olds in the fourth grade in the lower-class school discussed topics in much the same manner that the younger children in the second grade of the middle-class neighborhoods discussed them.

Josefina, a ten-year-old, once told a long story of her mother going to the city to shop. While shopping she wore "beau-

tiful shoes with high, high heels," but the minute she got back to the car she took off her high-heeled shoes and put on her "old, old ones with no heels."

Younger children are oftentimes guilty of disclosing intimate habits of family members but have learned better by middle grades. Apparently this is not true of lower-class children.

Aggressiveness in language and physical combat. Another area of great conflict between teacher and children arises from ways of behaving toward individuals and groups of individuals. Expression of feeling toward others is often violent. The calling of names, swearing, and cussing the other fellow have been learned in the home and on the street. Children will use them at school. For example, boys and girls of migrant, Anglo-American, cotton pickers used as their favorite verbal threat, "I'll cut out your guts," or "I'll open up your belly." It should be admitted that these same children occasionally carried knives and similar weapons.

The writer recently sat in a third grade room of Negro children who were telling about their experiences during Christmas. One little girl with full use of histrionics described her Christmas. She gave almost equal emphasis to the doll which was her favored present and to the antics of her older brother who had broken windows, broken the baby's rattle and eaten or stolen all the oranges. As she ended her tale she threatened that if her brother so much as looked at her doll she would "just kill him." One of her Negro classmates remarked, "Andrew sure was bad."

The teacher lectured the little girl because she had said such dreadful things about her brother, but the little girl pouted and muttered, "I sure will kill him if he touches my doll."

⁴ Baker, Harold V. *Children's Contribution to Elementary School General Discussion*. New York: Bureau of Publications, Teachers College, Columbia University. 1942.

Whether or not the picture of the home and the relationships between brother and sister which are drawn from this brief episode are accurate, there is agreement on the importance of the doll to this little girl. How much better to have asked the little girl to bring the doll to school so that everyone might see it, or in some other manner focused attention upon the doll and its meaning to her.

This episode also illustrates the ineffectiveness of teacher - preachment and teacher-value when refusing to accept the emotional orientation of a little girl in changing behavior. The teacher's reaction had no effect and mutual resentment may have been engendered between the two.

Fighting with the fists is an approved way of getting along in lower-class groups, whereas the middle-class child has learned that he must never strike girls, that he must not fight a person younger and smaller than himself, and he can fight only in strict self-defense. Even such fighting is to be deplored.

All children of lower class, be they Negro, Mexican-American, or Anglo-American, tend to resolve altercations between individuals through direct physical contacts. They use their fists and in many cases carry knives or other implements of protection. Furthermore, such behavior is not confined to boys but is equally legitimate for girls. This behavior becomes particularly difficult for teachers of the pre-adolescent and the adolescent when hair-pulling and biting are anything but ladylike. The standards of the community and the school in this matter are widely separated. Status is gained in the community by holding one's own in physical combat and in not "taking too much from the other guy."

Such behavior must not be looked upon as a special affront to the teacher, but children must be given *time* to substitute other

behavior. Talking the situation over with them and agreeing that something should be done about it is a fruitful approach. However, alternatives substituted must be realistic in terms of the situation. One school was quite successful when it allowed boxing matches with gloves. The boys who wanted to fight came in and signed up for the gloves and the referee. Their subsequent fighting was not tame, but in time constructive activities absorbed more of the children's energies and the requests for fights became less frequent. Another alternative was an agreement to keep away from one another. Sometimes the children involved took different routes home or one left school before the other.

The fights between girls are not so easily resolved. To assure the girls that such behavior is not ladylike is quite beside the point, unless there is within the environment of the school some teacher whom the girls honestly admire. Then it is effective to say, "Do you think Miss So-and-So would do that?" or "How do you think Miss So-and-So would act if this happened to her?"

The spending of money. The attitude toward thrift and the general field of economics is another source of conflict between teachers and lower-class children—an attitude which is often intensified when the children are Negro or Mexican-American. Teachers are sure that such people should not spend their money for shows, for carnivals, for splashy weddings and funerals, and that the purchase of candy, soft drinks, gum, and so on, should be scrupulously avoided. Day after day children are lectured and admonished. Teachers raise eyebrows and shrug shoulders in despair as they look at one another over the heads of the boys and girls.

But what of the children? What is their reward if they give up these small pleasures? What is the school offering in

return? How can the rewards at the end of a long road of self-denial become realistic to the children?

The Size of the Problem and Some of Its Meanings

A brief article such as this can do little more than stimulate interest in the significance of the difference in standards, values, and behavior patterns held by teachers in the public schools and many of the pupils whom they teach.

These differences are apparent to children from their first day at school when they may be urged to come back to school clean and/or threatened if they shouldn't do so. The language they use has been wrong, if not offensive, and corrections have been made several times during the day. They have overheard teachers talk about them and, by their gestures and the tone of their voices, realized that something was wrong, that they (the children) were not approved. If the pupil population of the school is mixed—higher and lower status, including children from Mexican-American and Negro homes—the lower status children have seen the more favored children chosen to run errands for the teacher; to water the plants; to arrange the library table or to perform other chores about the room.

The conflict between teachers and pupils is all-pervasive. It appears so difficult to accept that which the children offer. Even their drawings cause shudders. A group of second grade Mexican-American children, inspired by the flower show at the school, made many pictures of flowers placed on graves in the cemetery and before the altars inside the church. The teacher, however, displayed only those pictures of flowers on tables in dining or living rooms.

The experiences which the children recount lead teachers to say, "You shouldn't

have seen that." "Nice boys and girls don't go places like that." "Little ladies do not talk about such things." Every day similar instances occur.

To develop mentally, socially, and otherwise, children must use their old experiences as a basis for reorganization of the new experience. Their experiences must be accepted for what they mean to them. A rejection of their experiences is tantamount to a rejection of them. This results in loss of recognition and prevents the development of status with the teacher and, in schools of mixed social classes, with their age-mates. The children are left in a state of mental and emotional confusion and with a developing resentment.

The seriousness of the situation can be grasped when it is recognized that for these children the only motivating factor in many phases of school work is that of pleasing the teacher. When punishment, humiliation, embarrassment, and confusion have been the reward for attempts to please the teachers, they cease to be an effective source for motivation. Thus by adolescence the school has lost most of its influence. Adolescent gangs break windows, deface walls and sidewalks with obscene writing, play truant and engage in other forms of antisocial behavior.

A basic solution to the problem of learning new ways of behaving is through association with other children and people who behave in the more favored manner. From such associates, it is possible to learn the amenities pertaining to food, clothes, conversational topics and the more favored ways of personal aggression. From these new associates new abilities may also be acquired. The new patterns of behavior must be more satisfying and must meet personal aspirations to a greater degree than the old patterns.

How can this state of affairs be achieved when the intimate family group and social

clique are often openly hostile to the new ways of behaving? There must be something to make up for the loss of intimacy with family and the earlier social clique. First, the individuals must meet sufficient reward (approval and acceptance) in daily contact with the new group to make the self-denial required to *change* ways of acting worth while; secondly, the final goal must be sufficiently clear to the individual so that he can foresee success through the attainment of the shorter time goals.

For the teacher this means accepting the children as they are—their language, conversational topics, ways of acting, interests, and attitudes—avoiding condemnation and feelings of disapproval and resentment. It means sharing with them, within their own community, some of the things which they value most. It means offering generous compensations and approval for small gains made. It means the provision of broader contacts used and association with additional groups, the latter at least partially satisfying. It means that teachers must become thoroughly familiar with motives and goals underlying behavior of people in the several social-class groups and the color-caste groups in our society. It means that teachers must acquire and act on a sincere appreciation of the struggle and self-discipline involved in moving from one social class to another, especially the movement from lower-class to lower-middle class.

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Smoke

By LEAH AIN GLOBE

Smoke
Is a curly feather
That
The house wears
On its winter
Hat.

Understanding Each Other Through Community Vacation Schools

The desire of a group of parents for their children to have an opportunity to play with children of other races resulted in the organization of community vacation schools. How the schools were organized, staffed and supported, and what their programs were is described by the Social Order Committee of the Friends Meeting, Washington, D. C., who sponsored them.

"**M**INE IS A CAMERA," explained rosy-cheeked Jimmie, patting down the top of a cube of clay and pinching a corner, "the kind that has a cardboard in it."

"Mine is a robin on a nest," said Mary, her face beaming with satisfaction.

When the camera and the robin were finished, they were turned bottom side up for the initials of the young artists and placed on a shelf to dry beside flower vases, apples, ducks, and dogs.

During their three weeks at vacation school, these four- to eleven-year-olds modeled in clay, identified trees in the neighborhood, made leaf prints, organized a rhythm band, put on a puppet show, dramatized *Ferdinand, the Bull* and *The Pied Piper*. Two tables stocked with children's books, loaned by a private school and the city public library, stimulated wide reading. The guinea pigs were a continuing joy, especially for the children whose turn it was to hold them each morning while the cage was being cleaned.

Another activity dear to their hearts was the children's co-op store—a few

shelves of canned vegetables, breakfast foods, and other staples which they bought to take home. Cookies, peanuts, cherries and candy, arranged in small paper molds, were purchased to be eaten on the spot. One hundred forty-three shares were sold at twenty-five cents each, and when school closed the stock was returned to the holders with a dividend of three cents.

One morning the children visited the natural history museum and on another day they had a picnic in the zoo. It was in the zoo that a policeman came up to one of the teachers and inquired what kind of group it was. The teacher replied that it was a community vacation school from All Souls' Unitarian Church in Washington. "Is it all right for us to be here?" she asked, seeing that he was still a bit perplexed. "Oh, yes," he replied. "It is just that I have never seen white and colored children playing together before. It's all right for you to be here."

A Concern of Parents

The parents of some of the children attending the school had said somewhat the same thing but with a little different emphasis. "Our children have no opportunity to play with children of other races," was the way they put it. Theirs became a positive concern that their children might learn to appreciate children of other racial groups before imbibing race prejudice from older children and adults.

This desire was formulated in discussions of the Social Order Committee of

Indoor work projects in the community school at Plymouth Congregational Church

Courtesy
"The Washington
Afro-American"



the Friends Meeting of Washington during the winter of 1944. It was felt that children who played with Spanish-, Japanese- and Negro-Americans might avoid certain fears and inhibitions often detected in adults whose associations on an equal footing have been restricted to persons of their own race. A give-and-take relationship with children of even one other race might foster understanding of all people as well as of those of different racial origins. There is evidence, the Committee felt, that prejudice is a symptom of mal-adjustment which influences personality development. Could individuals who habitually react to personal qualities rather than to skin color and other physical traits acquire greater capacity for human understanding and be able to function more creatively in a society composed of many racial stocks?

Like the majority of fathers and mothers, these parents wanted their children to have opportunity for fullest personal development. The Committee was aware that in most communities of the United States it is exceedingly difficult for chil-

dren of different races to associate easily on a basis of mutual respect and appreciation, even though of similar economic and cultural backgrounds. It would take a vast amount of ingenuity, persistence and cooperation, in addition to desire, to provide such opportunity.

Channel for Cooperation

The most feasible channel seemed to be through a community vacation school. The Washington Federation of Churches was interested in a school of this nature and cooperated in bringing it about. The Friends Meeting gave official approval. For the project to be effective in a locality in which white citizens generally accede to established patterns of segregation, it seemed important to bring to it the dignity and acceptability of religious sponsorship. It was considered desirable to hold the school in a church of white membership rather than Negro since the concern originated among white parents.

However when, for one reason or another, this type of church was not available, it was decided to accept the hospi-

talities offered by Plymouth Congregational Church, located in a mixed community but attended by Negroes. The school had the use of two well-equipped rooms and the lawn. A member of the Committee who was teaching in the District of Columbia schools for white children volunteered to serve as director. Through Howard University School of Religion, a Negro assistant director was secured from its student body. Three girls connected with Plymouth Church and several members of the Friends Meeting assisted part time. The interest of the ministers of the five white churches in the area was enlisted, and one contributed toward expenses.

With members of these churches living some distance away and gasoline rationing in effect, no attempt was made to enroll children from the church memberships. The ministers were helpful in providing information regarding families living within an area of four blocks. The directors visited the families, explained the characteristics of the school, and left with them illustrated information leaflets. To increase the feeling of belonging, each child was charged a membership fee of twenty-five cents when he enrolled.

Activities were planned around the home and the community to emphasize in ways children understand that the community includes and serves all who live in it, and that each has responsibilities to it. During the three weeks thirty-seven children, representing six different religious affiliations, attended part or full time.

A large placard in front of the building explained that this was a community school. For a few days people stopped to look at the mixed group playing on the lawn, but the novelty soon disappeared and events throughout the entire time were harmonious. Two white mothers who sent their children the first two or three days were "troubled in mind," as

the Negro spiritual expresses it, regarding the future. Although the youngsters were disappointed these mothers did not permit their children to return. Following the close of school children of both races who associated through it, including some of Jewish descent, continued to play together without friction. This had not been the situation in the area previously.

Expanding the Program

In evaluating the school experience of the first summer (1944), it was recognized that only a beginning had been made but it seemed to hold sufficient value to be tried again. The Plymouth school was continued.

Again the possibility of securing a church of white membership for an inter-group project seemed slight. Several white ministers and religious education directors viewed the attempt as a step in the right direction but they did not have the sympathetic support of their church boards. In one case the board was interested but the minister was fearful. In another, the constituency was favorable but the building was already in use for relief work. A solution evolved when All Souls' Unitarian Church placed its exceptionally adequate space and equipment at the disposal of the Committee for a school serving all racial and religious groups.

Through the courtesy of the District of Columbia assistant superintendent of schools, Divisions 10-13, the assistant principal of Browne Junior High School was secured as director. She visited Negro parents in the vicinity of the church and also those some distance away who might welcome the opportunity for their children to have favorable and satisfying association with white people. The educational and cultural background of the Negro children who enrolled was fully equal to that of the white children.

White families living near the church were not approached directly. Instead, announcement was made at vacation Bible schools held earlier in the area. Directors of these schools discussed the All Souls' Church plan with the parents and supplied them with illustrated leaflets giving opening date, location, and other information. Although considerable interest was shown at the time by both parents and children, few of these boys and girls enrolled.

White families in the vicinity were then interviewed. A few were definitely opposed and related some incident affecting them in which Negro persons played an undesirable part. With these parents, attitudes, based on extremely limited experience, were allowed to color all inter-group relationships. A few parents sent their children a day or two and then explained that they were opposed to sending their children if the group were not at least half white. Most of the white children in this school were brought from a distance by parents who particularly wanted them to attend.

Attendance in the two schools during the second summer (1945) averaged approximately fifty, divided between the races in about the same proportion as the year before—two thirds Negro and one third white. The staffs represented a number of educational institutions in the city in addition to Browne Junior High School mentioned earlier. The director at Plymouth was a teacher from Sidwell Friends School. Other members included the director of Green Acres School, a physical education teacher from Howard University, and a student from George Washington University. Also on the staffs were six girls from New Jersey and middle western states, organized as a team by the Friends General Conference of Philadelphia to conduct a series of vacation schools in this section of the country.

The Friends Committee assumed responsibility for transportation of the team between schools, to and from Washington, and for their living accommodations. Otherwise, staff services were contributed without charge during both summers. This point was considered important in establishing without question the interest and depth of sincerity of workers in the purpose of the program. A few personal gifts were received, but most of the expenses were met by contributions from special budgets of the various committees of the sponsoring Meeting. The main expenditures other than for the girls' team were for materials such as clay, crayons, and paper; morning snacks for the children, and lunches for the staffs.

As a definite policy, there was no publicity of the program until the end of this summer school period. At that time photographs and feature articles were carried by the *Pittsburgh Courier* and the *Afro-American*, two weeklies with wide circulation in Negro communities. A reporter from *The Washington Post*, a metropolitan daily, attended the closing program at the All Souls' Church School and prepared a feature article which was published in the religious section of the paper. Press emphasis was accurate and constructive throughout. Race was never discussed in the schools, and after the first few days the children seemed to attach no importance to racial differences. Whether these children who were brought together simply and naturally as children will retain their appreciation of each other sufficiently to escape race prejudice later on cannot be determined now. From attitudes shown by the children of both races during their time together, it may be hoped that appreciation of human values will remain with them permanently, enriching their own lives and enabling them to contribute more significantly to society.

Opening Exercises

How glibly most of us repeat prayers and promises without thought of their meaning and implications. How a group of fifth graders were guided into thinking about the meaning in such rituals as the pledge of allegiance to the flag and Bible reading is described by Miss Ellis, teacher in the public schools, Millburn, New Jersey.

"STAND! ATTENTION! SALUTE!" As one voice the class pledges allegiance to the flag and to the country for which it stands. Then follows the singing of "The Star Spangled Banner." A child reads a selection from the Bible. All repeat "The Lord's Prayer." The opening exercises are over. Now we can begin the day.

But for the teacher, this was not enough. Wondering whether the children had any idea what they had been talking about, she asked them what they meant when they repeated the pledge to the flag. The answers were vague at first, then more specific as they looked up words in the dictionary. "A pledge is a promise." "Allegiance is loyalty." "Loyalty means to be loyal."

Loyal to what?

"You have to be loyal to your country and never do anything that will hurt it."

"Indivisible means it's a united country and can't be divided."

"They tried to divide it once, in the Civil War, but the country stayed together, and it is still one country."

"Liberty and freedom for all is important. It reminds you of the Four Freedoms."

In this fashion the children put into the words they were saying a renewed

meaning. For they were a fifth grade group. They had talked about these things before, only singsong repetition every day had deadened all meaning. They needed to be reminded that their pledge is in reality a promise, and a promise is a solemn thing. One should never promise glibly, without giving thought to what one is promising.

Not long after, and in the same way, the class discussed what they mean when they say "The Lord's Prayer." This was a more difficult discussion for two reasons. First, it really is hard to explain. The language, though familiar, is not contemporary like the language of the pledge to the flag. To many people it is more bound with sentiment and habit than with clear thinking. To a thoughtful person even the beginning phrase, "Our Father, Who art in heaven," brings up questions. Where is God and where do we find Him? That was one of the questions the class raised. However, they were most puzzled about the meaning of words like "hallowed" and "trespasses"—words that could be explained easily so that children could understand their meaning.

In the second place, when the differences of religious conviction or training are discussed, many teachers feel insecure. The Catholic child has one idea about "The Lord's Prayer." The Quaker child has another. But the teacher is grateful if they have any ideas at all when they repeat this prayer. And it is a healthy realization to know that though we all may have different ideas in our minds, our ideas can be meaningful. Even with the difference of interpretation we still can pray together in the words we all know.

We Talk About the Bible

Some time after the discussions about the pledge and the prayer, the class began to think about the Bible. It had been the custom in this group for one child to read from the Bible for a week, and then for another to have a turn. For the most part the children read easily. They chose selections, however, in a hit-or-miss fashion, ranging from "The Twenty-third Psalm" or "The One-Hundredth Psalm" to a piece of a story about Abraham or half the story of Balaam.

One day a boy read a part of the vindictive "Forty-ninth Psalm": "Pour out thine indignation upon them and let thy wrathful anger take hold of them. Let their habitation be desolate and none dwell in their tents." Afterward the teacher asked the class what Dick had read to them. The children were honest. Half said they hadn't listened. Others said they had listened but hadn't understood the words. No one could tell anything about the selection read. And Dick? He thought he knew. "It was a song of praise." But when the teacher read the selection again, they could see it was no song of praise. It was filled with hate and vengeance.

Then the children began to talk over what is in the Bible, anyway. They listed legends, hero stories, history of the Hebrew people, sermons, songs of praise, stories of Jesus, laws, wise sayings. They began to think which of these would be suitable for the opening exercises—not too long to be read in a few minutes and having meaning for them without special study. They decided that from most of these categories material could be read if carefully selected. They asked whether the teacher would check with them on selections to be used. The Bible reading took on new meaning after that day, especially for the child who did the reading.

Since there had been a good deal of discussion about songs of praise, the teacher suggested that each child write one. The experience helped to put more meaning into the Psalms most commonly read by the children. It did more than that. It gave them a chance to put on paper some of their own thoughts and feelings. The majority of the boys and girls wrote simply and effectively. They were so pleased with the results that they prepared an assembly program to share their thoughts with other children. It was impossible to choose the "best" selections, so the children with the clearest voices were chosen to read all of them.

With great care one of the girls chose as a Bible reading "The One-hundred-fourth Psalm—verses 1 to 6, 19, 20, and 33 to 35. "The whole thing is too long," she said, "but I think those verses go together pretty well."

Another girl explained to the assembled classes that all the children in the fifth grade had made up songs of praise and that eight children had been chosen to read them. Then the eight boys and girls read the songs of praise. Dick told how St. Francis of Assisi had loved nature and had wanted people everywhere to sing about God's work. The short program ended with the whole class singing St. Francis' "Cantic to the Sun."

Though the songs of praise written by the children were not in any way remarkable, the story is not complete without them. A few are given here:

Almighty God, Thou art so great and kind.
Thou art my creator. Not only mine. The
sea, hills, and sky are Yours also. Thou hast
created all on earth from tiny cells to man.
Thou shalt keep on creating, for Thou art the
Lord.

I will believe in Thee, O God, and in
trouble I will ask Thee for help. For Thou
hast created us all, and the beauty of the

(Continued on page 155)

Intercultural Books for Children

Mrs. Trager, director of special services, Bureau for Intercultural Education, New York City, evaluates some well-known children's books that have implications for intercultural relations and presents a recommended list for children from preschool through junior high school ages. This article developed as a result of Mrs. Trager's recent survey of twenty-two lists of books for children published by some of the most responsible agencies in the field, and of the need for more critical evaluation of books that develop children's intercultural understandings¹.

IN THE PAST FEW YEARS several educational agencies have published children's book lists devoted to the democratic ideal. Casual examination of these lists reveals the fact that many of the same titles appear on a majority of the lists. Variations in bibliography occur chiefly through rearrangement based on themes such as "intercultural," "interracial," "immigrant groups," addressed to particular audiences. The question which stimulated this study is: What kind of books are we recommending to children to further better, wiser, more understanding, more democratic human relations?

Twenty-two lists have been examined from an intercultural point of view. The lists had been compiled by some of the most responsible agencies in the field: American Library Association, Bureau for Intercultural Education, Child Study Association, Common Ground, Council on Books in Wartime.² It seemed wise to limit the scope of the survey to books written for children, from picture books for the preschool child to stories, biographies, and titles devoted to comparative culture and

religion for the junior high school group. Text and reference books, as well as those about people of countries other than the United States, have been excluded.

According to the annotations of these twenty-two lists, two hundred fifty-three titles fitted the categories just described. However, reading these books soon proved that the annotations were inadequate or inaccurate. Seventy-one books had to be excluded for the following reasons: Twenty-nine were listed for children but were not suitable for them; thirty-one were text or reference books yet were not listed as such; and eleven were written from so parochial a point of view as to warrant exclusion. In addition, fifty-seven books were not available at any public or other library source in New York City. Forty-five of these titles were not in either the Children's or Standard Catalog, listings that are based on nationally gathered opinions of children, librarians, and specialists.

The casualties, thus, ran high. Of the original two hundred fifty-three, there remained but one hundred twenty-five. Each of these one hundred twenty-five books was then re-examined in order to determine whether the reader would come away with a favorable attitude toward or at least a better understanding of persons of other culture groups; or, whether the reader's presumed prejudices would be deepened or perpetuated in spite of the author's good intentions.

Only sixty-one of the hundred twenty-five withstood this test. Sixty-four were

¹Mrs. Trager was assisted by Roberta Everitt in research for background material. Miss Everitt is a teacher-librarian in Gloversville, N. Y.

²For a full list see the appendix on page 145.

rejected when the following specific criteria were applied:

Is the literary quality good?

Is the material dated?

Is the material suitable for the age level?

Are the people real or are they types?

Are all groups treated fairly?

If dialect is used, is it excessive, unfair, stereotype?

Are differences overemphasized?

Are unscientific ideas and misconceptions perpetuated?

Is a particular way of life, a custom or tradition explained, or is it described with bias?

Can the reader like, understand or identify with the person or group in the story?

Do the illustrations help one to like the people in the story, or are they stereotype, queer, or ugly?

Is the book significant from an intercultural point of view?

Space does not permit a discussion of the above criteria nor more than a few brief comments and illustrations from titles frequently recommended but here rejected. Rejected, not as poor books necessarily, although some are, but because they are inadequate as bridges to greater understanding of the many American culture groups. Let us begin with a book written by a man who has several outstanding intercultural juveniles to his credit. In this one, however, although he tells of an Italo-American boy vividly and with real sympathy, other minor characters are stereotypes and merely perpetuate prejudices (e. g., the Indian, the German, the Chinese). For instance, the Chinese is described thus:

Ha Young looked sleepy and tired. In his hand he held a long pipe from which a strong strange pungent odor came.

and is made to say:

"Me no catchee muchee fishee. Me no makee muchee money. Me sickee man. By'n'by me kickee bucket. Go back China way to die."

The German sounds like a comic strip Katzenjammer. He speaks:

"Vell, vell. You like this country vunce you get used mitt de people."

Other examples of pat stereotypes can be found in a story about a southern Negro boy. Here we see the all too familiar characterization of the Negro—gaudy taste; the devoted domestic with kerchiefed head, crude manners, startled-fear reaction patterns a la Hollywood.

Aunt Cindy wore a black silk skirt, a red shirt with short sleeves, short white gloves, and a hat with orange and blue and purple flowers and feathers.

She looked very much like the big black woman whose picture you sometimes see on a package of pancake flour.

Shine Boy turned his big white plate up in front of his face and licked it clean that way.

They rolled their big white eyes.

Until we get rid of our prejudices and to help us get rid of our prejudices surely we need stories about the Negro that give us a more representative picture.

A recent Junior Literary Award book tells about a migratory Mexican family in the American Southwest. In Mexico, we read, the family "lived like rabbits." The children ask for work at the house of Anglo-Americans.

"She could water the grass," said the man.

"She might get a little water on herself by accident," said his wife.

"That would do her good."

In this story the author over and over again has the Mexican children behave as if Anglo standards were native to them. In few instances does she help the Anglo child to understand Mexican cultural patterns. The effect is unreal and very unconvincing.

Some dialogue from a juvenile which is on three recommended lists is a fairly typical illustration of inconsistent and

"phony" dialect. This is a story of an Italo-American family.

The mother speaks: "Thatsa way I dance when I was a leetle beeta girl in Sunny Italy."

The same mother: "Good morning, that must be Cinders, and won't Tony and Carlotta be glad to see them."

Papa: "Thatsa da way to dance! Watcha your step. It must make the good time."

The same Papa: "Theresa is with them. They are at the tracks now. I'm a telling you how it looka lika biga faira."

Implications that are unscientific can be illustrated by the following quotes from a book about Hawaii:

Hawaiian blood mixtures made able teachers.
As firm as a Portuguese.
As generous as a Hawaiian.
She was Portuguese and easily excited.

This author presents Hawaiian school children sympathetically but unfortunately expresses prejudice against Europeans. Among the culture groups of the story, only the Europeans speak with accents.

Perhaps more extended comment is in order on a juvenile that has been popular for over thirty-five years, *Little Black Sambo*. It is often the only story with a Negro character used in our public schools, yet it is excluded on the list that follows. Although a story that white children want to hear over and over again, it is in our opinion an undesirable book. In this case it is not the story that errs but the illustrations—they are pure caricature. These drawings create a distorted and ugly picture that becomes fixed in the white child's imagination. They have probably contributed to the sting and smirk that go with mention of the name "Sambo." At the present time to dismiss these stories as harmless because they are liked by white children is to ignore the requirements for better group relations.

Other recommended titles were omitted from the list below in the light of one

or more of the twelve criteria or because they were inconsequential from an intercultural point of view. A surprisingly large number were of such poor literary quality as to rule them out. Often the poorly written book was also confused as to age level interests or was too young in format for the intended reader.

Until now we have put our endorsement on all these books—good, bad and indifferent. We have often ignored the need to apply artistry and skill in the process of affecting attitudes and values. Doctrines of hate can be put forward crudely or with sledge hammer blows, but understanding, respect, and love take root less easily and require gentle cultivation and our best talents.

*Intercultural Books for Children A Revised List*³

Titles on this list are arranged approximately according to the age level interests of the reader, rather than the vocabulary and reading skill. The age designation will not be helpful if interpreted too literally. Titles with asterisks (*) appear here for the first time.

For Preschool and Primary Children

ABEITA, LOUISE. *I Am A Pueblo Indian Girl*. Morrow, 1939. \$1.50. Brief, descriptive text about the food, home, clothes, and customs of the Indian; told by an Indian. Simple, eloquent language with full-page colored illustrations painted by Indian artists. 8-12.

*ADAMS, VEOTTA McKINLEY. *Captain Joe and the Eskimo*. William R. Scott, 1943. \$1.25. A picture book that presents an Eskimo in delightfully humorous situations. 4-8.

*BEIM, LORRAINE AND JERROLD, and CRICHLOW, ERNEST. *Two Is A Team*. Harcourt, Brace, Sept., 1945. \$1.75. Two boys learn that cooperation works more

³ Edited from twenty-two bibliographies with new annotations.

satisfactorily than rugged individualism. Splendid colored illustrations show that one boy is Negro and the other white. 4-7.

BERRY, ERICK. *Penny-Whistle*. Macmillan, 1930. \$1. A fanciful and humorous tale about a little Negro boy who whistles a tune that the reader can whistle too. Bright colored illustrations. 4-6.

CLARK, A. N. *In My Mother's House*. Viking, 1941. \$2. Indian children helped to write this story of the Indian child of the Southwest. Originally intended for use in Indian schools but meaningful to other children as well. Beautifully illustrated. 8-12.

CLARK, A. N. *Little Navajo Bluebird*. Viking, 1943. \$2. Present-day Navajo Indians seen through the eyes of a six-year-old. Fine illustrations. 8-11.

CREDLE, ELLIS. *The Flop-Eared Hound*. Oxford, 1938. \$2. The adventures of Boot-Jack and his dog. The dialogue is rhythmic and rich in local color without resorting to dialect. Fine photographs of this Negro family and their life in the country. 5-8.

DE ANGELI, MARGUERITE. *Up the Hill*. Doubleday, 1942. \$2. Daily life of two Polish children in a mining town in Pennsylvania. Beautifully illustrated. 8-12.

DE ANGELI, MARGUERITE. *Yonie Wondernose*. Doubleday, 1944. \$2. Jonathan is curious about everything so they call him Yonie Wondernose. The everyday life in an Amish household told with humor. Beautiful colored illustrations. 7-9.

DUBOIS, WILLIAM PENE. *The Three Policemen*. Viking, 1938. \$2. A humorous and ingenious fantasy about a young Negro boy on an imaginary island inhabited by Frenchmen. Illustrated with humor, in color and black and white. 5-9.

DUPLAIX, LILY. *Pedro, Nina, and Perrito*. Harper, 1939. \$1.50. The story of Nina and Pedro in a New Mexican village. 6-8.

ESTES, ELEANOR. *The Hundred Dresses*. Harcourt, 1944. \$2.50. Wanda has no friends in school. After too many unkind slights she and her brother move away. They happen to be Polish-American chil-

dren—they might be any "minority." The element of "pity" is unfortunate, but the story is good in spite of that. Illustrated. 8-10.

EVANS, EVA KNOX. *Araminta*. Minton Balch, 1935. \$2. Amusing adventures of a city child on a farm. Araminta might be any child—she happens to be Negro. Charming illustrations. 6-8.

EVANS, E. K. *Araminta's Goat*. Putnam, 1938. \$2. Araminta visits her grandmother in the country again. Illustrated. 6-8.

EVANS, E. K. *Jerome Anthony*. Putnam, 1936. \$2. Amusing adventures of a country boy visiting his city aunt. He might be any boy—he happens to be Negro. Araminta is in this story, too. Illustrations in black and white. 6-8.

*FAULKNER, GEORGENE, and BECKER, JOHN. *Melindy's Medal*. Messner, 1945. \$2. Melindy's family moves to a big new city housing project. A story full of humor, honesty, and imagination. This is a Negro family. 8-10.

*JOHNSON, SIDDIE JOE. *Debby*. Longmans Green, 1940. \$2.25. Debby, a city child, spends the summer in a trailer on the Gulf coast of Texas. She makes friends with a Mexican-American family and a German-American family. 8-10.

JONES, E. O. *Maminka's Children*. Macmillan, 1940. \$2. Three children live happily together in a setting warmly colored by Bohemian folkways. Lovely colored illustrations. 6-8.

JORDAN, MILDRED. *The Shoo-Fly Pie*. Knopf, 1944. \$2. The story tells about present-day farm life of this Pennsylvania Dutch family. Fine colored illustrations. 8-10.

LATTIMORE, E. F. *Junior*. Harcourt, 1938. \$2. How a little Negro boy of Charleston, South Carolina, earns money for his family by learning the shrimp man's song. Illustrated. 6-8.

LEDERER, CHARLOTTE. *Yanko in America*. Crowell, 1943. \$2. The story of a Slovene family who comes to America in the late 1930's—told through the eyes of a ten-year-old boy. 8-11.

LOCKWOOD, MYNA. *Macaroni: An American Tune*. Oxford, 1939. \$1. A little boy of seven is ridiculed and rejected by the neighborhood boys because he is Italian. A delightful story of how he won acceptance. Illustrated. 7-10.

*REY, MARGARET. *Spotty*. Harper and Brothers, Sept., 1945. \$1.75. The story of a spotted rabbit who was made to feel unhappy because he was "different," until one day—. Amusing illustrations by H. A. Rey. 5-7.

SHACKELFORD, JANE DABNEY. *My Happy Days*. Association Publishers, 1944. \$2.15. The everyday life of an attractive boy in a middle-class Negro family. The text here and there is a little Pollyanna-ish. Excellent photographs. 6-9.

SHARPE, STELLA GENTRY. *Tobe*. University of North Carolina Press, 1939. \$2. The story of the everyday life of a Negro family in the South who lives and works on the farm, told with photographs and simple text. 6-10.

TARRY, ELLEN. *Hezekiah Horton*. Viking, 1942. \$1. A real life story about a little boy in Harlem who loved automobiles. Illustrated. 5-8.

For Upper Elementary School Children

ANGELO, VALENTI. *Paradise Valley*. Viking, 1940. \$2. An attractive story of boys of Mexican descent living in the southwestern part of the United States. Good illustrations. 10-12.

ARMER, L. A. *Waterless Mountain*. Longmans Green, 1931. \$2.50. A beautiful story of the life of the Navajo Indian as seen through the eyes of an eight-year-old. Illustrations not particularly suited to children. 11-14.

*ASSOCIATION FOR CHILDHOOD EDUCATION. *Told Under the Stars and Stripes*. Macmillan, Nov., 1945. \$2. Twenty-six stories (some old, some new) about American children of different culture groups. Illustrated. For younger and older children.

BONTEMPS, ARNA. *Sad-Faced Boy*. Houghton, 1937. \$2. Three brothers ride the freight trains to New York City from Alabama. Harlem is their destination. The book describes their experiences. Realistic, humorous, colorful. Illustrated. 10-12.

*BROOMELL, A. P. *Children's Story Caravan*. Lippincott, 1935. \$2. Excellent collection of stories of real people and places, allegories, folklore, fairy tales, everyday people. Human values are important in all of the stories. Introduction by Dorothy Canfield Fisher. For younger and older children.

BUFF, CONRAD AND MARY. *Dancing Cloud; The Navajo Boy*. Viking, 1937. \$2. A story about the everyday life of the Navajo Indians told with dignity and beauty. The reader can find experiences on his level, yet will learn many things that are new to him. Fine colored full-page illustrations. 9-11.

DE ANGELI, MARGUERITE. *Thee, Hannah*. Doubleday, 1940. \$2. This is the tale of Hannah and her Quaker family in Philadelphia just before the Civil War and how she finally accepted the Quaker bonnet. Beautiful illustrations. 9-11.

DE ANGELI, MARGUERITE. *Henner's Lydia*. Doubleday, 1936. \$2. A picture story book of Pennsylvania Dutch setting about Lydia whose people are Amish. Told with the usual skill of the author and her lovely illustrations. 9-11.

DE ANGELI, MARGUERITE. *Skipack School*. Doubleday, 1939. \$2. Although a story of long ago (1750) it tells of events interesting to children of today. Eli is a Mennonite boy. His first meeting with an Indian is told with great skill. Colored illustrations of great beauty and charm. 9-12.

DEUTSCH, BABETTE. *The Welcome*. Harper, 1942. \$2. One of the new boys at school finds it tough sledding. He is a refugee from Nazi Germany. 11-12.

EVANS, E. K. *Key Corner*. Putnam, 1938. \$2. A good story of Negro children in the rural South. Told with humor and charm. A realistic story rarely told to white children in the North. 9-12.

FAHS, S. L. and SPOERL, DOROTHY. *Beginnings of Life and Death*. Beacon Press, 1937. \$1.50. The myths and folk tales of African Bushmen, Ancient Egyptians, Aztecs, California Indians, Ancient Greeks, Ancient Hebrews, and Early Christians. A simple presentation of comparative religion and culture. 9-14.

FITCH, F. M. *One God: The Ways We Worship Him*. Lothrop, 1944. \$2. An informational approach to better religious understanding. Attractive format. Excellent photographs. 10-14.

GATES, DORIS. *Blue Willow*. Viking, 1940. \$2. The story of a migratory family, originally from northern Texas, forced to go anywhere it can find work. Deep insights gained of different regions and people of the United States through the eyes of a ten-year-old who dreams of a real and permanent home. 9-13.

HAYES, FLORENCE. *Hosh-ki the Navajo*. Random, 1943. \$2. The story of a modern Navajo boy's adjustment at school where new traditions challenge tribal customs. 10-14.

*JACKSON, JESSE. *Call Me Charley*. Harper and Brothers, 1945. \$2. The story of Charley, the only Negro boy in a white neighborhood and in the local school. His friendships and problems. Illustrations are not so good as the text. 10-13.

LANG, DON. *On the Dark of the Moon*. Oxford, 1943. \$2. A story of a young Negro boy and his adventures hunting raccoons. 9-12.

MARSHALL, HELEN. *A New Mexican Boy*. Holiday, 1940. \$2. Festivals, holidays, and everyday life in a Spanish village of New Mexico told with charm and simplicity. Extraordinary colored illustrations. 10-12.

MEANS, F. C. *Rainbow Bridge*. Friendship Press, 1934. \$1.50. The Miyato family of Japan decides to come to America. Their problems and adjustment to life in Colorado are well told. (The author unfortunately implies here and there that the Christian religion is superior). 10-12.

NEWELL, HOPE. *Steppin and Family*. Oxford, 1942. \$2. A boy in Harlem who

wanted to become a professional dancer. Handled well. A story that is within reason. A good picture of happy home life. Illustrated. 10-12.

SAWYER, RUTH. *Roller Skates*. Viking, 1936. \$2. Charming story set in 1890-1905 in New York City. The friendships cross all group cleavages—social, economic, ethnic. The true life experiences of the author as a ten-year-old. 11-14.

SHAPIRO, IRWIN. *John Henry and the Double-Jointed Steam Drill*. Messner, 1945. \$1.50. A good collection of stories about this Negro folk hero. Vigor and humor are expressed in the illustrations, too. 10-13.

SPERRY, ARMSTRONG. *Little Eagle—A Navajo Boy*. Winston, 1938. \$2. A dramatic modern adventure story of a fourteen-year-old Navajo boy in the setting of the Arizona canyons. The story interprets the conflict of cultures that the Indian faces. Brilliantly colored illustrations. 9-11.

STERNE, EMMA GELDERS. *Incident in Yorkville*. Farrar, 1943. \$1.75. A story of an American boy educated in Nazi Germany who had to learn the American way of life and American values. A good picture of life on a city street (New York City) where many backgrounds mingle. 11-14.

STONE, C. R. *Inga of Porcupine Mine*. Holiday, 1942. \$2. This story, set in northern Michigan, tells of Inga whose father is Cornish and whose mother is Finnish. The first and second generation adjustment is presented. 10-12.

SWIFT, H. H. *Railroad to Freedom: A Story of the Civil War*. Harcourt, 1932. \$2.50. Historical fiction presenting a vital characterization of Harriet Tubman. The use of dialect seems unfortunate and unnecessary. 11-14.

For Junior High School

ALLEN, ADAM. *New Broome Experiment*. Lippincott, 1944. \$2. Two city boys come to a modern dairy farm to help out in the labor shortage. They become involved in an important scientific experiment. Religious and cultural conflicts are woven into the main theme. 12-14.

- ANGELO, VALENTI. *Hill of Little Miracles*. Viking, 1942. \$2. A story of Italian and Irish families who live on Telegraph Hill in San Francisco. Normal, wholesome family atmosphere. 12-13.
- ANTIN, MARY. *The Promised Land*. Houghton, 1912. \$3. Although of a period fifty years ago, this book is still valid because it is warmly human and analyzes emotions and reactions which are not dated. It is the author's account of her own childhood and girlhood, first in Russia and then in the United States. 13-15.
- DALGLIESH, ALICE. *Silver Pencil*. Scribner, 1944. \$2.50. The making of an American. A real life story that begins in early childhood in Trinidad. People of many culture groups are presented. 12-13.
- FAST, HOWARD. *Haym Salomon, Son of Liberty*. Messner, 1941. \$2.50. An excellent biography of one of the supporters of the American Revolution. 12-15.
- GRAHAM, SHIRLEY, and LIPSCOMB, GEORGE D. *Dr. George Washington Carver, Scientist*. Messner, 1944. \$2.50. A very human biography. 12-15.
- MACGREGOR, F. C. *Twentieth Century Indians*. Putnam, 1941. \$3. Through photographs and text the author attempts to clarify and correct some erroneous concepts about the American Indian. A true picture of Indian life as it exists today. The first picture is a poor intercultural choice. 12 and up.
- MEANS, F. C. *Shuttered Windows*. Houghton, 1938. \$2. A realistic story of a Negro girl who has been brought up in the North and then moves to the South, encountering southern restrictions for the first time.
- MEANS, F. C. *Teresita of the Valley*. Houghton, 1943. \$2. A story that faces squarely problems of Spanish-Americans in an Anglo culture. Broken English is used but explained in the text by the author. 12 and up.
- MEANS, F. C. *The Moved-Outers*. Houghton, 1945. \$2. The Ohara family in their friendly home town community before Pearl Harbor and then their life in the Japanese Relocation Camp. A documentary story. 12 and up.
- MOON, GRACE P. *Singing Sands*. Doubleday, 1936. \$2. A Pueblo Indian girl returns to her home on the mesa after five years at a government school. The story is perhaps a little glorified but should help readers to understand Indian culture better and to see why the "progress" of the white man must not be forced upon the Indian. 13-15.
- OVINGTON, M. W. *Zeke*. Harcourt, 1931. \$2. Zeke Lee, from a small rural community in the South, attends Tolliver Institute, a Negro school in Alabama. 12-13.
- PESSIN, DEBORAH. *Giants on the Earth*. Behrman, 1940. \$2. Biographical sketches of interesting Jewish personalities of various centuries and countries. An attractive, well-written book addressed obviously to Jewish young people, but useful for all groups. 12-15.
- SCACHERI, M. AND M. *Indians Today*. Harcourt, 1936. \$2. A book of photographs with text that tells about the life of the southwest Indians today. Unfortunately the photographs of Indian men in the first half of the book are stereotypes.
- *SMITH, RUTH (editor). *The Tree Of Life*. Viking, 1942. \$3.50. A comprehensive yet simple book on comparative religion—American-Indian, Norse, Hindu, Buddhist, Confucian, Taoist, Egyptian, Babylonian, Greek, Zoroastrian, Hebrew and Christian, Mohammedan. 13 and up.
- TAYLOR, EVA. *Men Are Brothers*. Viking, 1937. \$1. Simple presentation of ideas and scientific information with emphasis on those things all people share in common in every age, everywhere. 12 and up.
- TUNIS, JOHN R. *All-American*. Harcourt, 1942. \$2. A high school sports story in which discrimination issues are faced in a realistic manner and brought to a democratic solution. 12-15.
- TUNIS, JOHN R. *Yea! Wildcats!* Harcourt, 1944. \$2. A coach fights for decency in school sports and against unethical community pressures. An exciting sports story. 12-15.
- WILSON, WILLIAM E. *Shooting Star, the Story of Tecumseh*. Farrar, 1942. \$2. A

well-written biography of Tecumseh, famous American Indian chief. Attractive style and format. Notable because it presents an Indian leader as an understandable human being striving for human rights. 12-14.

Appendix

AMERICAN EDUCATION FELLOWSHIP, 289 Fourth Avenue, New York, N. Y. *People of the U. S. A., The*. By Lucy Sprague Mitchell and others. (Booklet) Pp. 136. \$1.

AMERICAN JEWISH COMMITTEE, 386 Fourth Avenue, New York, N. Y. *Jews in America, The*. Prepared by the Library of Jewish Information. (Pamphlet) 1943. Pp. 11. Free.

AMERICAN LIBRARY ASSOCIATION, 520 North Michigan Avenue, Chicago, 11, Ill. *Ours to Keep*. (Pamphlet) 1943. Single copy, twenty-five cents.

BAPTIST BOOK STORE, Nashville 3, Tennessee. *World in Books, The*. (Pamphlet) 1944-45. Pp. 60. Free.

BUREAU FOR INTERCULTURAL EDUCATION, 1697 Broadway, New York 19, N. Y. *American Slavs*. Prepared by Joseph S. Roucek. (Pamphlet) 1944. Pp. 49. Thirty-five cents. *Immigrant in Fiction and Biography, The*. By Joseph S. Roucek and others. (Pamphlet) 1945. Pp. 32. Twenty cents. *Spanish-Speaking Americans and Mexican-Americans in the United States*. Compiled by Lyle Saunders. (Pamphlet) 1945. Pp. 12. Twenty cents.

CHILD STUDY ASSOCIATION OF AMERICA, 221 West Fifty-seventh Street, New York, N. Y. *American Scene—Past and Present*. (Pamphlet) (Out of print). *Books of the Year for Children*. (Pamphlet) 1944. Pp. 22. Twenty cents. *Let Them Face It*. (Mimeographed release) Pp. 6. Twenty cents. Two editions: 1944-1945.

COMMON GROUND, 222 Fourth Avenue, New York, N. Y. *Recommended Reading—List III*. (Leaflet) 1942. Pp. 4. Three cents.

COUNCIL ON BOOKS IN WARTIME, INC., 400 Madison Avenue, New York, N. Y. *Americans All: Children's Books*, List 5. (Leaflet) 1945. Pp. 7. Free.

EVANSTON PUBLIC LIBRARY, Evanston, Illinois. *With Liberty and Justice for All*. (Pamphlet) 1944. No price given.

JULIUS ROSENWALD FUND, 4901 Ellis Avenue, Chicago 15, Ill. *Race Relations*. By Julia Waxman. (Pamphlet) 1945. Pp. 44. Single copy, free.

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, 203 North Wabash Avenue, Chicago 1, Ill. *Reading for Democracy*. (Pamphlet) 1945. Pp. 6. Free. *Reading for Democracy: Books for Young Americans*. (Leaflet) 1945. Free. *Religious Book Week*. (Pamphlet) 1944. Pp. 27. Single copy, free.

NATIONAL COUNCIL OF TEACHERS OF ENGLISH, 211 West Sixty-eighth Street, Chicago, Ill. *Children's Books on the Negro*. By Charlemae Rollins. (Pamphlet) 1943. Pp. 46. (Out of print).

NEW YORK STATE EDUCATION DEPARTMENT, Albany, N. Y. *Books on American Minorities*. (Pamphlet) 1943. Pp. 4. Free.

THE NEW YORK PUBLIC LIBRARY, Fifth Avenue and 42nd Street, New York, N. Y. *Books About the Negro for Children*. The James Weldon Johnson Collection. (Pamphlet) 1944. Pp. 7. Ten cents.

TENNESSEE STATE DEPARTMENT OF EDUCATION, Nashville, Tennessee. *Negro, The*. Compiled by the Division of School Libraries. (Pamphlet) 1941. Pp. 48. Single copy, free.

ONE OF THE GREAT TRENDS of civilization is from special to general legislation. In older societies, and still in some of our backward states, special laws are passed for the benefit of single persons, or for special groups of persons. For instance, special pension bills for persons who had influence enough to secure them have long constituted a dark spot in our national legislation. Against that custom is the trend toward outlawing special legislation in favor of general laws which insure even-handed treatment for everyone in similar circumstances.—ARTHUR E. MORGAN in *Common Ground* (Summer 1945).

The Nation and Its Children

REPRESENTATIVES OF ORGANIZATIONS interested in programs of education, health and welfare for children met in Washington, D. C., September 19-21, to determine policies for which they might stand united, and to outline suggestions for reorganization of federal agencies serving children, for needed legislation, and for action by national organizations. The conference was prompted by the announcement of the probable termination of child care services under the Lanham Act and the consequent immediate need for long-term cooperative planning for children and youth.

At the conclusion of the sessions a representative group presented in person to President Truman a summary of the findings of the conference. Those organizations endorsing the findings and pledging active support were the American Association for Health, Physical Education and Recreation; the American Association of University Women; the American Home Economics Association; the Association for Childhood Education; the Child Welfare League of America; the General Federation of Women's Clubs; the National Association for Nursery Education; the National Congress of Parents and Teachers, and the National Education Association.

The reports of the conference in the four areas studied are given below:

POLICIES

The future of the United States of America rests with its children. They are at once its greatest resource and its greatest responsibility. The extent to which this nation will maintain and develop its democratic ways is dependent upon the kind of people the children become. Yet our country is without a planned policy concerning its children. Little federal action has been taken to help the states and communities meet basic needs common to all children in a democracy.

To meet their needs children must have food of the quantity and quality that makes physical growth possible, clothing and shelter adequate for comfort and self-respect, recreation and care that guarantee the maximum physical and mental health. They must have experiences through which their skills, aptitudes and attitudes may be found out, developed and used for the benefit of themselves and others. They must have guidance that helps them to contribute their creative efforts to society, to function as effective citizens, to engage in satisfying work with adequate pay, and to learn ways of living together in peace and happiness.

The financial cooperation of the federal government with the states and communities—a principle well established in federal law—is necessary in order to obtain the services that will satisfy these needs.

Constructive planning for children is one of the most important tasks which can be undertaken. Over-all planning is essential. Planning for one group of children and then another—usually to meet an emergency of adult living rather than the needs of childhood—tends toward unbalanced programs, unhealthy competition between agencies, the creation of favored groups, and the neglect of the great majority of children.

All the children of all the people at all levels of development from conception to maturity should be included in community, state and national programs of action—regardless of race, color, creed, nationality or place of residence.

Programs for children should be coordinated. The fullest development of the children waits upon such coordination. Therefore all agencies—public and private—should work toward this end.

American family life will be strengthened and enriched by services that assist the home in providing for the needs of children. It is the needs of the children and their families that should determine the agencies to be set up and the coordinated programs to be carried out.

STRUCTURAL ORGANIZATION

This conference heartily approves the action taken by President Truman in asking that Congress enact legislation granting the President authority to reorganize the departments and agencies of the executive branch of the federal government.

The particular interest of this conference is the conservation and development of the human resources of America, especially of the children and youth. No more important objective could be kept in mind in the reorganization of the government.

The federal government is doing much in this important field, in fact far more than most citizens realize. There are at least 33 federal agencies that deal with programs and services for children and youth, services in education, health, recreation, employment, security, and similar fields or activities. The exact amount of expenditures for these services is difficult to determine, but it is certain that it runs into a few hundred million dollars.

One of the most distinctive characteristics of the present federal agencies for services for children and youth is that they are scattered through many departments without adequate coordination and often in competition with each other. Some of these agencies are primarily engaged in services to states, localities and private agencies in the nature of leadership, stimulation, consultation and research; others in administering federal funds, especially grants-in-aid; and still others in directly operating programs. During recent years the diffusion of services has increased several fold under the pressures and necessities of the depression and the year.

The complexity of the present organization of services for children and youth can be well illustrated in the field of education. Of the ten cabinet departments and through the "little cabinet agencies" and four major commissions and boards in the executive branch of the government all except the Post Office Department are directly engaged in education activities many of which affect the programs of the state and local school systems and higher educational institutions. While it is perhaps true that some of those programs are of such nature that they cannot well be separated from the agencies now conducting them, such is not the case in many important and vital instances. In all cases there is need for a high degree of coordination and cooperation and all agencies dealing with state and local educational institutions should have to clear their activities through the regular federal and state agencies designated to deal with education.

At the present time the U. S. Office of Education is operated as a bureau of the Federal Security Agency; schools in national parks and monuments, schools in reclamation projects, schools in war relocation centers, and education in outlying territories and possessions are operated under the Department of the Interior; vocational education is operated by the Office of Education, while apprenticeship training is operated by the Department of Labor; the school lunch program is operated by the Department of Agriculture; the National Training School for

Boys is operated by the Department of Justice; funds for school building facilities and for the maintenance and operation of regular schools and extended school services in war-congested areas are administered exclusively by the Federal Works Agency. These examples of diffusion of federal programs in education are but a few of the many that could be cited.

What is needed is a major reorganization of the federal structure for administering the education, health, welfare and many other services for children and youth. In no other way can needed coordination, cooperation and unity of services and purposes be obtained. In no other way can the present benefits of the services of the personnel involved and of the millions of dollars now being spent by the federal government for these services be obtained.

Except for sound and tested reasons no agency engaged in specific programs for the conservation and development of children and youth should be exempted from being placed in a properly coordinated position in the suggested new integrated department of the executive branch of the government. Where exception proves to be the only sound and feasible procedure, executive provision and requirements should be made for cooperation with the divisions of the new department and for the elimination of duplication of efforts and services.

For consideration of the President, we suggest that the new department devoted to the conservation and development of human resources be assigned cabinet status. Such status will place the federal programs dealing with human resources in a position of prestige, recognition and influence equal to the position of other departments devoted to economic affairs, natural resources and national armed defense.

The chief functions of such a department of the federal government should include:

1. Set the standards of cooperation and coordination among the several divisions, bureaus and offices under its administration.
2. Develop standards in cooperating with local, state and other federal agencies and with private agencies for the development of personnel, facilities, services and administrative organizations.
3. Cooperate with national, state and local agencies, and with private and voluntary agencies in the development of programs concerned with education, health, recreation, welfare, and social insurance.
4. Furnish expert consultative services to states and local governmental units and agencies.
5. Administer financial grants-in-aid provided by the Congress to the states and communities in accordance with need as determined by objective formulas and standards.
6. Conduct research in all fields of human conservation and development, and collect, analyze and distribute essential statistical data in this field.

The operation of the programs affecting children and youth in the new department of the federal government should be carried on in accordance with the following principles:

1. The administration of federal, state and local programs such as education, public health and welfare should operate through the regularly constituted agency responsible for such programs. For example, the maintenance and operation of schools and of extended school services and the planning and location of school buildings are not functions of the Federal Works Agency, but of state departments of education with the counsel and assistance of the U. S. Office of Education. The Office of Education should deal only with the state departments of education, and the relationships of local schools to the program should be through their respective state departments of education. Similar lines of relationship should be expressed in other fields of service.
2. The programs for human conservation and development, especially those affecting children and youth, should be recognized primarily as community functions. The function of the federal government is to furnish grants-in-aid sufficient to guarantee to communities and states a floor of opportunities and services below which people of no community should be permitted to fall; to furnish leadership, guidance and stimulation. The functions of the state are somewhat similar to those of the federal government. The direct operation of the programs should be left to the fullest possible extent to the communities.

LEGISLATION

We believe that this country is wise enough and rich enough to provide adequate health, education and welfare services for its children. We think that the home, the community, the state and the federal government should share this responsibility. Where the needs are too great to be met by local and state finances we believe that the federal government should assist.

1. To meet the emergency caused by the termination of wartime child care services and pending permanent legislation, we request that interim funds to assist local communities in continuing the essential services formerly provided through the Lanham Act be provided the U. S. Office of Education and the Children's Bureau. These are the regularly constituted agencies responsible for children. By this arrangement much overlapping of supervision, duplication of effort and waste of money can be avoided. Since most school budgets are set up on a yearly basis the sudden curtailment of funds before the end of the fiscal year has deprived many children of needed services.
2. We restate our interest in and approval of federal aid to free tax-supported public schools based upon the principles of
 - Equalization
 - A maximum of local control
 - Provision for nursery schools and kindergartens
3. We see the need for and recommend the prompt enactment of additional legislation to provide adequate health, welfare and educational services to all children, such as:
 - a. The provision of school lunches as a permanent part of the general health program for children. We heartily endorse the fundamental principle that school lunches should be administered by the federal, state and local education departments as a part of the general program for children, not primarily as a method for the distribution of farm surpluses.
 - b. The general principle of the free distribution of surplus commodities which are no longer necessary to the military but of tremendous potential value to education, welfare and health programs.
 - c. A greatly extended and improved school program to meet the health, physical fitness and recreational needs of children and youth.
 - d. Maternal and child welfare services wherever needed for mothers and children.
 - e. School building programs that will meet the physical and mental needs of the children and serve the community.
4. We approve a reorganization of government which will coordinate the efforts of various federal agencies now rendering health, welfare and educational services.

NATIONAL ORGANIZATIONS

The work group on unified action by national organizations makes the following recommendations:

1. That the findings of this conference should be implemented by action of the national organizations represented here. Ways in which this can be done are:
 - a. Report conference findings to their executive bodies and/or direct to state and local groups.
 - b. Publicize findings in official journals or other publications.
 - c. Plan for discussion at annual, state and local group meetings.
 - d. Publicize results of discussion through local channels such as the press and radio.
 - e. Supply bibliographies related to the findings.
 - f. Study legislation related to findings.
 - g. Support legislation endorsed by each organization through such means as communicating with congressmen, informing others and suggesting action.
2. That we inform other national organizations of this conference:
 - a. Offer to make the findings of the conference available to them on request.
 - b. Ask them to unite their efforts for children with ours.
3. That in the statement to the President of the United States we indicate that as a result of this meeting we will support in every possible way the statement to which we are all agreed.

ALL OVER THE COUNTRY I have seen proof that we still have boundless confidence in ourselves, in individual initiative, and in group action. With that faith in our hearts nothing, literally nothing, can defeat us.—AGNES E. MEYER in *Teachers College Record*.

Books FOR TEACHERS . . .

THE PUBLIC SCHOOLS AND SPIRITUAL VALUES: *Seventh Yearbook of the John Dewey Society.* By John S. Brubacher, editor, and a committee of the Society. New York: Harper and Brothers, 1944. Pp. 222. \$2.50.

Here is a book to be read by all who work at or are concerned about the education of youth. It is forcefully and interestingly written. Although it represents a committee's report, the book has been so skilfully edited and integrated that it presents a dynamic unity of treatment and viewpoint.

The general plan of the yearbook was "to make a statement about public schools and spiritual values which would win a maximum support from both the laity and the educational profession." The committee apparently worked over the contents of the volume until a basic agreement had been reached. The sole exceptions are Chapters IV and V. The former represents a supplementary statement by a secularist, while the latter stresses the general ideas of a supernaturalist regarding the manner in which the public schools of America should teach spiritual values to its children and youth.

The book constitutes important evidence of an increasing interest in and emphasis upon the so-called "spiritual values" in modern education. An early and a major task of the committee was to define what it meant by such values. This difficult assignment was handled wisely. Concrete examples appeared early in the discussion—equal regard for human personality wherever found, integrity of thought and act, and moral insight. Many of the values referred to included those essential to the functioning of the community and of society: cooperation, self-denial, bravery, courage, kindness, generosity, sense of duty, loyalty, and the "imperative to treat the individual always as an end and never as a means merely."

A bare listing of a few examples of the values introduced in the discussion is unfair because it conveys the impression of the usual verbose consideration of platitudes. On the

contrary, the treatment is behavioristic and practical; the emphasis is always on functional reality. Two brief quotations indicate this: (1) "It is on the basis of . . . an inductive study of life as lived that we of this book propose to found our public school pursuit of spiritual values"; (2) "Unhappily in the history of education the school has been more concerned with the verbalization of justice . . . and the rest of the array of spiritual values . . . than it has with just conduct. . . . Teachers have taught school, not life. Or, if they have taught life, it has been about life rather than life itself."

The definition of spiritual values is followed by more abstract consideration of meanings and significance. The style throughout is simple and straightforward. A "good" satisfies a "want" such as hunger or thirst. We continually choose between competing wants and goods. In weighing goods we "evaluate." "A value . . . is a good that has gone through the process of conscious test." "Spiritual values . . . are the higher range of the specific values sought in and through established ideals, judging higher those values which either promise more generally to serve for good or promise when used to bring greater good or promise better under both heads."

Several excellent chapters are devoted to the way in which spiritual values are learned. They are learned only through living under appropriate conditions and influences. "Only as life is thus lived can we hope that our youth . . . and our citizens . . . will learn the spiritual values needed to make life fine and good." The relationship of school practices to the development of spiritual values is considered in two practical chapters in which classroom procedures are discussed in detail.

A chapter on aesthetic values deals with the far from simple problem of nurturing appreciations in the area of creative imagination. The viewpoint is epitomized in the following statements: "Youth should not listen to symphonies, string quartets or sonatas because that is what cultivated people do and the school requires it, but because the teacher is trying

to make the values of such listening explicit." "One of the most significant achievements of modern educational practice has been the recognition of the capacity for enjoyment with which children have been endowed and the organization of educational experiences so that the capacity can be realized through totality of response with such experiences."

The concluding chapter should be read by every teacher and school administrator because it rightfully places the emphasis on the way in which the school is organized and administered. The spirit rather than formal structure is critical. The effectiveness with which spiritual values are developed by and in the public school to a very large measure depends on the essential democracy in the administrator-teacher relationship which in turn conditions the vital creativeness of the teacher-pupil partnership.—D. Welty Lefever, professor of education, The University of Southern California, Los Angeles.

PATHS TO BETTER SCHOOLS. By Commission on Paths to Better Schools. "Twenty-third Yearbook." Washington, D. C.: American Association of School Administrators, National Education Association, 1945. Pp. 268. \$2.

Those who are familiar with current educational literature will recall the many discussions dealing with the effect of the war upon methods of instruction—the so-called G. I. way—curriculum changes, and especially the changes in education which are expected to take place in the post-war period. Too frequently many of the discussions and proposed changes are based upon personal opinions and do not express a consensus based upon the consideration of educational problems seen in their interrelated aspects.

In *Paths to Better Schools* we have a readable and comprehensive discussion of current educational problems as these are related to the present and to the future. The study covers the field of education in nine chapters dealing with Equality of Educational Opportunity, Physical Fitness, Preparing Youth for Occupational Efficiency, Citizenship, Better Ways of Learning, Those Who Teach, Federal-State-Local Relations, Emerging Truths in School Finance, and Schools of the People.

The discussion is organized under three general heads: (1) education in its relation to the state, (2) education in its relation to the

school, and (3) education in its relation to the individual. It is under these three general headings that the paths to better schools for today as well as for tomorrow will be developed. The place of the school in the social order is well defined. The challenging thought of the Yearbook may be best expressed by quoting from a concluding statement:

The place given to education in the post-war period will determine the role of America two decades hence. Educational opportunity, vocational efficiency, effective citizenship, worthy home and community participation, and individual health and happiness—these pillars of American life can be reached only thru a program of education that is modern in methods, efficient in organization, adequate in finance, and forward looking in purpose.

The documentation of the Yearbook is adequate, and administrators, supervisors, and classroom teachers will find in its pages excellent suggestions for curriculum building and the improvement of instructional techniques.—W. J. Hamilton, superintendent of schools, Oak Park, Illinois.

TWENTY-SEVEN SONGS, RHYTHMS AND PLAYS FOR KINDERGARTEN AND PRIMARY GRADES. By Kay and Howard Stein, 743 E. Lexington Boulevard, Milwaukee, Wis.: Published by the author. \$1.

This book of musical experiences for young children helps to meet a real need for stimulating, worthwhile materials for kindergarten and primary children. It is a second book by Howard Stein, one of the authors.

The rhythms—short, definitely accented, adaptable selections, composed by Mr. Stein—are so simple in form that they would not be too difficult for the use of the classroom teacher who has had little preparation for piano playing. Dramatic interpretations for the rhythms and story plays are suggested through the titles of the rhythmical selections and the names and action notes for the storyplays. Several additional uses are also given for the musical stories.

The short, child-like songs, written by Kay Stein, show real charm and should appeal to the interests of children from four to six years of age. It is refreshing to find simple songs which have good thought and musical form. This book should be useful and practicable to all teachers but especially to those who have limited ability in playing the piano.—Vesta Lynn, public schools, Washington, D. C.

Bulletins AND PAMPHLETS . . .

Education—The International Scene

EDUCATION IN THE UNITED NATIONS.

Prepared by members of the International Educational Assembly and edited by William G. Carr. The Liaison Committee for International Education, 1201 Sixteenth Street, N. W., Washington, D. C. Pp. 95. Free.

Information about the educational facilities of twenty-six countries, including the United States, is here organized in tabulated form easily available for reference and for comparative study. The bulletin includes data on such topics as percentage of illiteracy, extent of compulsory education, degree of emphasis upon religious instruction, library resources, the effect of the war, and the education of teachers.—Katharine Koch, reading teacher, Mary Phillips School, Mishawaka, Indiana.

EDUCATION IN THE NETHERLANDS.

By Marinus M. Lourens. Bulletin No. 5. New York: The Netherlands Information Bureau, 10 Rockefeller Plaza. Pp. 47. Price not given.

This bulletin offers concise and pertinent information about educational facilities in the Netherlands prior to the German invasion. Under the topics of elementary, secondary, higher, vocational and adult education, and special method schools will be found many interesting details concerning such varied items as compulsory education, subjects taught, teacher qualifications, penalties ("a lady teacher who marries is dismissed on that ground"), examinations, and pensions.—K. K.

EDUCATION FOR MUTUAL UNDERSTANDING AND FRIENDSHIP BETWEEN CANADA AND THE UNITED STATES. *By the Canada-United States Committee on Education. No. 1, January, 1945. Pp. 15. Single copies free. Address requests to Howard Wilson, Lawrence Hall, Harvard University, Cambridge, Massachusetts, or to Charles E. Phillips, Ontario College of Education, Toronto, Ontario.*

In the spring of 1944, sixteen educators from Canada and the United States met in Montreal to discuss the possibilities of education as a means of improving and strengthening good relations between the two countries. A committee appointed at that conference prepared the statement of policies contained in this pamphlet.

The Committee recognizes the need in both countries for systematic instruction covering all phases of international relations and leading to the building of mutual understanding and respect.—K. K.

16 MM SOUND FILMS, A Record of Canadian Government Films Available in the United States. *Produced by the National Film Board of Canada. Ottawa, Canada: Distribution Department, National Film Board of Canada. Pp. 60. No price given.*

Teachers who are interested in securing sound films which portray both the natural and the human resources of Canada will welcome this survey which lists and describes Canadian documentary films.—Hannah M. Lindahl, supervisory of elementary education, public schools, Mishawaka, Indiana.

Education—The American Scene

FEDERAL-STATE RELATIONS IN EDUCATION. *Prepared by the Problems and Policies Committee of the American Council on Education and the Educational Policies Commission. Washington 6, D. C.: American Council on Education, 744 Jackson Place, Northwest, and the National Education Association, 1201 Sixteenth Street, N. W. Pp. 47. Twenty-five cents.*

The committee that prepared this document points out the dangers of centralized education in the United States as it traces the drift toward the federalization of education in our country. It makes clear, however, that present inequalities of educational opportunities and modern social demands justify federal aid to education.

The constructive part of the document is that which sets forth both fundamental and supplementary policies and principles of action that should guide the future development of federal-state relations in education. The policies and procedures which are recommended would provide for federal assistance to education but would definitely limit federal educational action in the states.—H. M. L.

THE WHITE HOUSE CONFERENCE ON RURAL EDUCATION, *The Report of a Conference Called, Planned, and Directed by the Divisions of Field Service, Rural Service, and Legislation and Federal Relations of the National Education Association.* Washington 6, D. C.: *The Association*, 1201 Sixteenth Street, N. W. Pp. 272. Flexible cover \$1.00; stiff cover \$1.50.

This comprehensive report of the first White House Conference on Rural Education clearly sets forth both problems and goals of rural education. Practical solutions to problems are given; the need for federal aid is discussed; the scope of the rural school program is outlined. An impressive Charter of Education for Rural Children is included in the report.—H. M. L.

PROVISIONS RELATING TO THE ESTABLISHMENT OF NURSERY SCHOOLS IN THE UNITED STATES. By Anna Merritt East. Reprint from "California Journal of Elementary Education," Vol. XIII, No. 3. February 1945. Sacramento: *The Journal*. Pp. 16. Twenty-five cents.

To progressive educators this report describing methods used and progress made in establishing and regulating nursery schools in our forty-eight states may seem discouraging. Only ten states provide for nursery schools as an integral part of the public schools system and responses seem to indicate a lack of clear definition of the place of nursery school education.

On the other side of the ledger, however, is a growing interest in and appreciation of the value of nursery schools as evinced in the replies received from public school officials and an encouraging impetus given to their establishment by the Lanham Act.

Educators working for legislation on nursery schools will find the fifty-two proposals

submitted by twenty-four officials of the state department of education particularly valuable.—K. K.

Teacher Welfare

STATISTICS OF STATE AND LOCAL TEACHER RETIREMENT SYSTEMS, 1943-44. *Research Bulletin of the National Education Association*, Vol. XXIII, No. 2, April, 1945. Washington 6, D. C.: *The Association*, 1201 Sixteenth Street, N. W. Pp. 29. Twenty-five cents.

This bulletin contains numerous tables which show membership and fiscal statistics of both state and local retirement systems in our country. Most gratifying is the report that forty-four states have teacher retirement protection on a joint-contributory basis. Three other states have statewide plans to which teachers do not contribute.—H. M. L.

SALARIES OF CITY-SCHOOL EMPLOYEES, 1944-45. *Research Bulletin of the National Education Association*, Vol. XXIII, No. 1, February, 1945. Washington 6, D. C.: *The Association*, 1201 Sixteenth Street, N. W. Pp. 23. Twenty-five cents.

By means of tabular presentation, this bulletin clearly portrays the trends in salaries. Among the interesting facts presented in this biennial report of the salaries paid in city school systems is the finding that salaries of classroom teachers have advanced farther beyond the salary levels of 1930-31 than have the salaries of most other school employees.—H. M. L.

COST - OF - LIVING TRENDS — THEIR MEANING FOR TEACHERS. Prepared by the Division of Research, National Education Association. Washington 6, D. C.: *The Association*, 1201 Sixteenth Street, N. W. Pp. 25. Fifteen cents.

Changes in the cost of living often present serious problems to teachers because of the usual lag in adjusting teachers' salaries to such changes. In this timely bulletin are practical suggestions as to how a school system should proceed in adjusting teachers' salaries to changes in living costs.—H. M. L.

Research Abstracts . . .

CHILDREN'S QUESTIONS AND THEIR IMPLICATIONS FOR PLANNING THE CURRICULUM. By Emily V. Baker. New York: Teachers College, Columbia University. 1945. Pp. 172.

More than nine thousand questions asked by pupils in grades three to six in sixteen communities were collected and classified. Paper was distributed to the fourteen hundred pupils by their teachers at the beginning of the morning or afternoon school session, with the request that they write during the half day any questions which they would like to have answered.

One-half of the questions submitted fell within the areas commonly considered as the social studies. Nearly forty per cent of the questions called for scientific information. Less than four per cent of the boys and girls asked questions about their local communities. They did, however, ask numerous questions about industries, the earth, communication and other topics, the consideration of which could lead into the study of aspects of the local community. Nearly eight per cent of the questions related to current events. In grades three, four and five, the average number of questions asked was approximately five and one-half. In grade six, the average number was slightly more than seven. In some classrooms the number of questions asked was much less than the average, apparently a reflection of poor or unstimulating teaching.

A few of the questions are as follows: Did cave people live in this country? Are fairies true? How do Indians make bowls? Why was Roosevelt elected? Can I be a good citizen? Who invented radio? Who thought of wheels? Is Alaska the coldest country? How is cloth made? Why is arithmetic hard? Why do we worry? Why is a bonfire red? How does a magnet work?

CHILDREN'S PREFERENCES FOR TRADITIONAL AND MODERN PAINTINGS. By Elias Katz. New York: Teachers College, Columbia University. 1944. Pp. 101.

Sixty-four traditional paintings suggested by the New York City Elementary Art Syllabus for picture study were paired with an equal number of modern paintings, the pairing approved by a jury of competent specialists in the teaching of art. Kodachrome transparencies were made of the one hundred twenty-eight paintings, and these were presented in pairs to 2437 children in grades two to six in five schools. The children were asked to record their preference for one or the other of each pair of projected paintings. The data thus secured were carefully analyzed to reveal factors having influence on the expressed preferences. Some of the author's conclusions are summarized in the following paragraph.

The children included in the study preferred the traditional to the modern painting in a ratio of about three to two. The preference for the traditional painting increased in each grade from two to six, although the difference between grades five and six was slight. In every grade except the sixth, girls' preference for traditional paintings was somewhat more marked than was that of boys. Variation among children's preferences in different schools was thought to be due to age differences, differences in type or amount of picture study instruction, and differences in socioeconomic background. "Distortion" or imaginative treatment of the human figure seemed disturbing to the children, while the richness of color characteristic of modern landscapes appealed to them more than the more realistic colors of the traditional landscape.

CHILDREN'S INTERESTS IN LIBRARY BOOKS OF FICTION. By Marie Rankin. New York: Teachers College, Columbia University. *Contributions to Education*, No. 906. 1944. Pp. 146.

The circulation records of children's books in eight public libraries were studied, and four other methods were used to determine the books of fiction most popular with adolescent boys and girls and to discover the characteristics of their favorite stories. The ten most popular books were listed as follows: Sue Barton, Sen-

ior Nurse and Sue Barton, *Student Nurse* by Boylston; *The Good Master* by Seredy; *Caddie Woodlawn* by Brink; *Silver Chief to the Rescue* and *Silver Chief, Dog of the North* by O'Brien; *Mountain Girl* by Fox; *The Jinx Ship* by Pease; *Who Rides in the Dark?* by Meader, and *Peggy Covers the News* by Bugbee.

Some of the chief characteristics of the books are described by the author. The literary quality is commendable. The plot is generally not complex nor involved, but interest is sustained through a sequence of adventurous or mysterious incidents. Action is fast-moving, seldom impeded by paragraphs of pure description. Characterization is achieved by relating a person's activities rather than by detailed descriptions. Foreign dialect is seldom used. The stories end happily, reflect optimism and a zest for life and activity. The characters represent physical vigor, personal fortitude, sincere sentiments, and constancy to ideals. In each story, the reader may easily identify himself with the hero and live vicariously the thrilling adventures set forth in straightforward fashion. In none are his ideals and conventions violated.

PRACTICES OF PARENTS IN DEALING WITH PRESCHOOL CHILDREN. By Gertrude Gilmore Lafore. *Child Development Monographs No. 31.* New York: Teachers College, Columbia University, 1945. Pp. 150.

The practices of twenty-one parents in dealing with twenty-one children in the home were observed and recorded by the experimenter. The subjects all lived in New York City. The parents ranged in age from eighteen to over fifty years, while the children's ages were from seventeen to fifty-four months.

Parent practices were classified in twenty-five categories, such as: bestows affection, blames the child, cautions the child, dictates to the child, diverts the child, hurries the child, ignores the child, offers reasons to the child, reassures the child, uses threats. Child behavior was classified in nine categories, including: displays affection for the parent, cries, helps the parent, obeys the parent, resists the parent, seeks independence of the parent.

Careful analysis is presented of the apparent effect of each type of parent behavior on the conduct of the child. Parents who most frequently dictated to and interfered with their children received most expressions of hostility. Parents who most often blamed, hurried, punished, threatened, and interfered had children who cried most frequently. Praising and displaying affection seemed to be especially successful techniques, but were used infrequently by parents. Parents high in socio-economic status used many more positive than negative practices, while the reverse was true of those low in this scale.

Opening Exercises

(Continued from page 137)

earth is Yours. Help me to choose well,
make decisions justly, and be fair at all times.
Let all the nations not argue with each other
but be peaceful together forever.

Sing unto the Lord for the earth's beauty,
and for the countryside so green. Praise the
Lord for the peace which He has brought us,
and for the church that has taught us about
Him and teaches us to be kind and happy.
Be happy for the schools that have taught
about early life. Be thankful for the friends
we have. Every person in the world should
pray to Thee for peace.

O God, You are so very great.
You have given the earth much beauty
With all the bright and growing things.
Within our hearts gladness sings.

O God, You are very great
In whate'er You come to do.
You made the trees and flowers in beauty
To show that You are there.
I see You now in all Your glory
And hope that You will hear my prayer,
My heart in joy and praise rejoicing
For I know that You are near.

Thus from experience with dull, meaningless opening exercises, these children were guided into more critical thinking, into an interest in finding the meanings in words they used and in rituals in which they participated, and finally into the creation of expression that had beauty and meaning for them. As the appreciations and understandings of their own loyalties and beliefs develop, may they also grow in understanding and appreciating the loyalties and beliefs of others.

News HERE AND THERE . . .

Told Under the Stars and Stripes

A new Umbrella book, *Told Under the Stars and Stripes*, has just been released by the publisher. The volume is a collection of stories about children of various races and nationalities who have become a part of America. It is planned to help children grow in tolerance and understanding as they come to realize that we are all Americans despite the variety of our backgrounds.

As in the four preceding volumes of the series, the stories have been selected carefully for their appeal to children and their contribution to child development. The selections were made by the Literature Committee of the Association for Childhood Education, of which Mary L. Morse of Chicago, Illinois, has been chairman since the preparation of the first Umbrella book in 1930. Present committee members are May Hill Arbuthnot of Cleveland, Ohio; Dorothy W. Baruch and Rosemary E. Livsey of Los Angeles; Katherine M. Reeves of Ithaca, New York, and Jennie Wahlert of St. Louis, Missouri.

Told Under the Stars and Stripes may be ordered from The Macmillan Company, 60 Fifth Avenue, New York, N. Y. The price is \$2 and there is a special discount to members of the Association for Childhood Education.

Changes

Ruby M. Adams from director of elementary education, Schenectady, New York, to director of elementary education, Allegany County, Maryland.

Elizabeth Faddis from Lock Haven State Teachers College, Pennsylvania, to principal of the Kindergarten Training College, Brisbane, Australia.

A.C.E. Executive Board Meeting

Members of the Executive Board of the Association for Childhood Education will meet in Washington the weekend following Thanksgiving to hear reports of the progress of Association work on all fronts and to make plans for the future. Members and branches of the Association are invited to write to members of the board at A.C.E. Headquarters regarding problems with which they believe the organization should be concerned.

Gifts to the A.C.E.

May Murray of Chautauqua, New York, for many years secretary of the International Kindergarten Union, now the Association for Childhood Education, has presented to the Association sixty-nine books on early childhood education. They form a valuable addition to the headquarters office professional library and to the Association's collection of historical materials. Miss Murray included also a number of photographs.

The Pratt Institute Kindergarten Alumnae Association of New York City has presented to the Association the Alice E. Fitts Fund of \$10,000, the interest of which is to be used for "the furthering of education of little children." The fund is a memorial to Alice E. Fitts, who died in January 1943.

In addition to these specific gifts, contributions to the A.C.E. Expansion Fund, established in November 1944 to provide means of financing services to teachers and children not provided for in the Association's regular budget, have continued to come in from individuals and A.C.E. branches. The fund has grown to more than \$1500, none of which has yet been disbursed.

The Executive Board, headquarters staff, and members of the Association are grateful not only for the confidence that has been expressed in the organization, but for the new horizons these gifts open.

Radio Program Wins Award

"Your Story Parade," a language arts program presented by the Radio Workshop from studio WBAP, Fort Worth, in cooperation with the Texas A.C.E., has received first award in the classification of "programs for use in school by primary children," made recently by Ohio State University's Institute for Education by Radio. The occasion was the Ninth American Exhibition of Educational Radio Programs. The program is a part of the Texas School of the Air, a service carried on by the Texas State Department of Education for the past seven years.

News of Kindergartens

Canton, Ohio, opened in September its first four public school kindergartens.

In Youngstown, Ohio, twenty-one kindergartens, closed in depression years, are being reopened.

Syracuse, New York, recently observed the fiftieth anniversary of kindergarten work in that city with a three-day program.

Seminar on the Church and Kindergartens

The increasing concern of church people concerning the quality of work done in week-day kindergartens carried on in church buildings was evidenced by the calling of a two-day seminar at Montreat, North Carolina, in August. Leaders in church work in Georgia, North Carolina and South Carolina composed the group. Some of their conclusions were:

Churches should feel responsible for the quality of work provided in week-day nursery schools and kindergartens housed in church buildings.

Where there are no such services and no public school kindergartens, churches should consider the establishment of nursery schools and kindergartens.

No service should be provided without ample study of the procedures involved.

The qualifications for teachers and the salaries paid should be commensurate with those in public schools.

War Children in the Schools

Lawrence K. Frank, director of the Caroline Zachry Institute of Human Development, calls to the attention of national organizations and their members the special needs of the children of today and refers to them as "war children in the schools." Excerpts from his statement follow:

In 1946 and 1947 the children born since Pearl Harbor will begin to enter the schools as kindergarten or first grade pupils. Their entrance into school will create a number of administrative and fiscal problems, because elementary school enrollments have been progressively decreasing for a number of years. It will be necessary in most communities to enlarge the teaching staff and provide additional classroom space.

When these children enter school they will present many difficulties for teachers. Reports coming from day care centers, from nursery schools and from survey studies indicate that they have been exposed to many adverse and disturbing experiences. Fathers have been away in the armed forces or in war work, mothers have been working in factories and stores, some since shortly after the birth of these children despite efforts to persuade mothers of children under two not to take jobs. Moreover, the crowded, unsatisfactory housing conditions, the uncertainty and other disturbing conditions and absence or neglect of essentials have combined to create many unhappy, bewildered and emo-

tionally unstable or distorted children. Many teachers will be overwhelmed by these expressions of disturbed personality in young children and will begin to call for child guidance services which under the best circumstances will be too limited to meet this probable demand.

There has been enough experimentation with the first, second and third grades in schools to show that a considerable measure of relaxation of the prescribed program of teaching reading, writing and arithmetic is both feasible and desirable: the children are given more time and more help in adjusting to the school life and their academic progress is not hindered but helped over the three first years. This is the usual outcome of the primary unit plan and was clearly demonstrated many years ago by Elizabeth Irwin and Louis A. Marks in the first Little Red School House experiment in a New York City public school.

The large proportion of children with reading difficulties in the upper grades and among the children who come before the juvenile courts and the child guidance clinics indicates that reading difficulties are frequent and especially in children with emotional problems and disturbed personalities.

It is therefore appropriate to urge that in the interest of better academic progress as well as of the child's welfare and social adjustment a systematic effort to help these war children should be put into operation all over the country.

It is now evident that these war children are not unique since there are many children now in the schools who exhibit the same kind of behavior and need the same kind of approach. But it seems both necessary and desirable to focus attention upon these war children as a group to whom we owe a special obligation and for whom we can and should make a concerted effort to provide understanding help in the schools.

If a serious effort is made to carry out this proposal, it will not only be of large help for these war children and for the schools which may be overwhelmed by the influx of many difficult and disturbed children, but it may serve to advance the conservation of all children in our schools, especially the mental health of children who are today acutely in need of understanding and wise guidance in the classroom. The primary responsibility is upon the classroom teacher; her insight and skills in conducting her class are the major resources for mental health in the schools.

Women's Advisory Committee

In a recent bulletin, *Women in the Postwar*, the Women's Advisory Committee of the War Manpower Commission recommends federal aid to education as a means of equalizing educational opportunities.

Of nursery schools the Committee says:

Analyses presented by the best child care experts have shown that a nursery school program, with flexible hours, adjusted to the needs of different children and different home situations, is of great social benefit to the child and of immeasurable help to the mother regardless of the circumstances of the family. Especially for the working mother nursery schools are basic to her peace of mind and to the welfare of her child.

(Continued on page 160)

Education in the Kindergarten

JOSEPHINE C. FOSTER and NEITH E. HEADLEY

This widely used classic discusses the kindergarten program and the kindergarten-age child. Following a practical and sensible philosophy, a creative program is worked out. 380 pages, \$2.50

Observations in the Kindergarten

NEITH E. HEADLEY and JOSEPHINE C. FOSTER

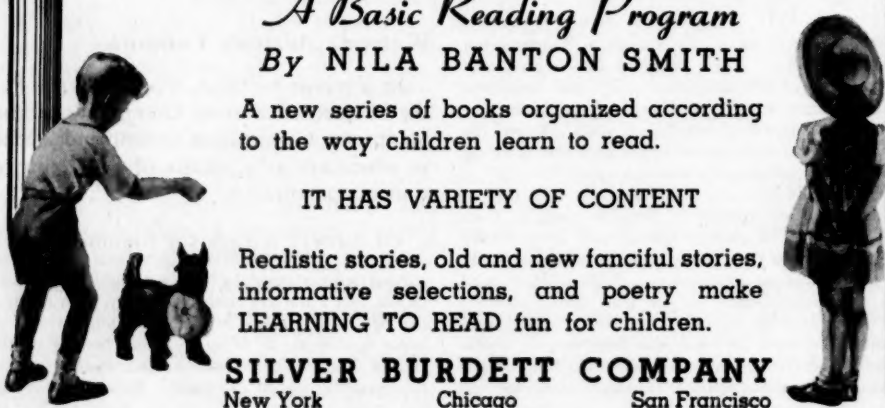
Here is a specific program of observations on the kindergarten level, designed to promote intelligent and objective observation of child and teacher relationships. 141 pages, \$1.50

The Child at Home and School

EDITH M. LEONARD, LILLIAN E. MILES and
CATHERINE S. VAN DER KAR

This book presents, in one volume, the whole field of early childhood education, going beyond the discussion of school life into the home and background of the child. Part One, *The Child at Home*, traces the physical, mental, emotional, and aesthetic development of the child. Part Two discusses present-day educational philosophy, the theoretical basis and mechanics of a modern school program, and areas of experience in the first years of schooling. The approach is informal, yet scientific. The many illustrative examples and photographs highlight principles and make facts easy to retain. 859 pages, \$3.60

American Book Company



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Realistic stories, old and new fanciful stories, informative selections, and poetry make **LEARNING TO READ** fun for children.

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The *new* spelling series that offers an effective and functional type of spelling program growing out of the extensive basic research materials in the field. Based on a thorough, systematic presentation — study — test plan

Spelling To Write

Teaches children to spell competently in the spelling class and to transfer that competency to all types of written work

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Contains interesting continued stories that children enjoy

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Seven Books for Grades Two to Eight

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**These delightful stories
show democracy at work
in the lives of young
children**

Two is a Team

**By LORRAINE
and JERROLD BEIM**

"The team which discovers that two heads working together are better than two working separately is composed of Ted and Paul, schoolmates and inseparable playmates . . . It is only from the pictures that we learn that one of them is a colored boy. That fact, so far as the boys are concerned, is wholly unimportant and therein lies the value of this little story. Here are no big words like tolerance to raise a question, no issues (until Ted and Paul fall out over the best way to make a coaster), only the record of a friendship accepted simply and naturally."—*N. Y. Times Book Review*. For ages 4 to 8. Illustrated in color by Ernest Crichlow. \$1.75

The Hundred Dresses

By ELEANOR ESTES

"Unforgettable."—*Saturday Review*. "Her dresses were only drawings, but beautiful ones, and from them Wanda's classmates learned a deep lesson in tolerance and understanding."—*Child Study*. "It is a story a little girl won't forget—and some of them need to remember it."—*N. Y. Herald Tribune Book Review*. For ages 4 to 8. Illustrated by Louis Slobodkin. \$2.50

HARCOURT, BRACE & CO.

(Continued from page 157)

To be of maximum aid the nursery school center should be (1) as close to the home as the public grade school; (2) adequately equipped; (3) staffed with professionally trained teachers; and (4) its services should be available to any mother.

The Women's Advisory Committee recommends the expansion of child care facilities and services, including both nursery schools for preschool children and after-school programs for older children.

Teacher Education Scholarships

The California Congress of Parents and Teachers, concerned about the current shortage of elementary school teachers, has established a scholarship fund of \$50,000 for teacher education. In June 1945, thirty-five scholarships of \$300 each were awarded.

Books Bring Adventure

The second series of thirteen 15-minute transcriptions prepared by the Association of Junior Leagues of America under the title "Books Bring Adventure" will deal with regional stories of the United States and Canada. These dramatic adaptations of children's books will be made available to junior leagues, libraries, schools, radio stations, parent-teacher groups and other organizations. Information about the transcriptions may be obtained from Gloria Chandler, Association of Junior Leagues of America, Waldorf-Astoria Hotel, New York, N. Y.

The original series, released a year ago, won a first award at the Ninth Annual Exhibition of the Institute for Education by Radio, sponsored by Ohio State University, under the classification of "children's programs for listening out of school."

New Headquarters for N.S.A.

A letter from the Nursery School Association of Great Britain states that the past few years have seen great expansion in that organization. From small offices the Association has moved to a centrally situated and beautiful house where there is space for its growing activities. There are rooms for office purposes, and club and lecture rooms. There is space for a permanent exhibition of all kinds of experimental equipment for nursery schools, as well as for the workshop itself. Lectures and discussions are arranged for both country and London club members and there is a useful canteen. The Carnegie Reference Li-

(Continued on page 162)

Judy Floor Blocks



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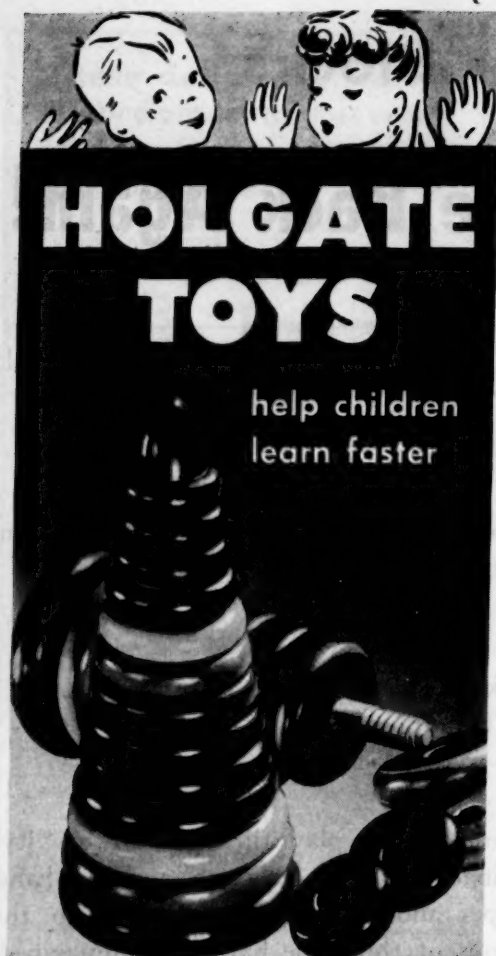
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NOVEMBER, 1945

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(Continued from page 160)

brary, now in the process of formation, will contain the most valuable books on child development and the teaching of young children.

Membership in the Association now exceeds seven thousand and it has seventy-one branches.

The Nation and Its Children

Your attention is called to pages 146-149 of this issue of **CHILDHOOD EDUCATION**, which tells of cooperative action by nine national organizations working for the education and welfare of children. Single copies of a reprint of these pages may be obtained by writing to A.C.E. headquarters.

Since this meeting was held two new developments have taken place. Congressman Doyle of California introduced on September 27, H.R. 4202, a bill providing for an appropriation of \$5,000,000 to continue child care centers through June 30, 1946, the funds to be distributed to the states according to their need and administered through state departments of education and welfare in cooperation with the Children's Bureau and the U. S. Office of Education. President Truman on October 4 asked Congress to direct the FWA to continue the operation of child care centers through March 1, 1946, with a recommendation of \$7,000,000 for service projects out of Lanham Act funds. Both matters have been referred to the Appropriations Committee of the House for a decision on the availability of funds to continue the centers.

National Geographic Bulletins

In October the National Geographic Society began its mailings of National Geographic Bulletins for the school year 1945-46. The bulletins, designed to help teachers keep abreast of current changes in the field of geography, are sent on request. The only charge is twenty-five cents to cover mailing and handling of the thirty weekly issues. Interested teachers not now receiving the bulletins may send their requests to National Geographic Society, Washington 6, D. C.

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